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CONFERENCE

Between the

S O U L and *B O D Y*,

K Concerning the
Present and Future State.

S H E W I N G

How different the General Practice
of Religion now is, from that of
the First Christians.

Approved and Recommended to the World
By the Learned Mr. *D O D W E L L*.

The Second Edition.

To which are Added

Morning and Evening *H Y M N S*

By the Right Reverend

Dr. K E N N, Bp. of *Bath and Wells*.

L O N D O N:

Printed for *Richard Smith*, at the *Angel and Bible*,
without *Temple-bar*, 1705.

COMPTON

1801 and 1802

James Smith



James Smith

James Smith

THE
P R E F A C E
T O T H E
R E A D E R.

I Have often wonder'd that those great Offences, usually call'd the seven deadly Sins, should be so much in Fashion with the World, even among the Professors of Christianity, in an Age of Scripture, Light and Knowledge. Other Sins indeed are scandalous, and condemned by every one; but these have gain'd the Ascendant, won the Character of Genteel, and are openly practised by those very Persons that should give shining Examples of good Breeding and Reformation to the World: God be thanked, there are some few good Christians that will not follow them;
Yet

Yet these malignant Soul Distempers are grown too epidemical, they rage like the Pestilence at Noon-day, and threaten the Desolation of the Earth. That these grievous Sins should be so publickly avow'd under reformed Christianity, as a dismal Reflection; the Lord grant it bodes not a [Migremus hinc] which was the Voice, Josephus tells us, thunder'd in the Temple of Jerusalem before its final Destruction. My deep Apprehension of this, forced me, chiefly to oppose my self against these; which is the Reason that in this Discourse I have waved insisting on other Sins, (too common indeed) as those of Lying, Swearing, Forswearing, Stealing, &c. because they are look'd upon by all, as base and scandalous. But Pride, Gluttony, Drunkenness, Sloth, Whoredom, Covetousness, Envy, and murderous Duelling, are counted Genteel enough, pleaded for, and more especially taught and advanced by the Play.

Play-house, where the Gallants of the Times have had the greatest part of their Education, and still pay such constant Attendance. These only have I therefore attack'd, knowing they will give me enough and more than sufficient to do, for they have Possession of the Fashions already. I am not so vain to think, I can totally extirpate them; but yet I am resolved to bear my Testimony against them impartially, and leave the Issue to God Almighty.

I doubt not but the careless unthinking part of Mankind, will endeavour to ridicule this little Treatise, because 'tis too severe, too home upon their Lives and Conversations; such therefore I shall refer to the written Word of God, and according to that Word may my Doctrine stand or fall.

But there must be some Objections found; perhaps 'tis odd the Body should speak distinctly from the Soul: If that
be

be all, to give no other Answer, Jotham's Parable will bring me off, who makes the Trees speak, Judges 9. 8. This being only a Parable too, of what a virtuous Man might say to convince a wicked; and the Day will certainly come, when these Objectors will find their Souls and Bodies reproach or congratulate each other in a stranger Dialect than this.

Before it be too late therefore, let me earnestly recommend to all such as call themselves Christians, a pious and zealous Care for their Souls: Let them dwell here in all peaceable Godliness and Honesty, that their Joy may be fulfilled in Heaven: that when Christ, who is our Life, shall appear, we may also appear with him in Glory. Which is incessantly prayed for by

Your affectionate Servant

In Christ.

A
CONFERENCE

Between the
Soul and the Body, &c.

Soul. **W**ILL no Advice restrain
thy head-strong Passions?
Shall brutish Appetites for
ever sway thee?

Body. Pleasure is my Happiness; let me
enjoy my Pleasure, if I die for it.

Soul. Yet not so fast, stay Wretch, con-
sider well the Consequence: Is Hell-Fire
an easie Dwelling for thee? Shall thy
Soul and Guide have no Influence on thee?
Nay further, Shall thy Lord and Master
have no Regard from thee? Shall thy
great Creator's Commands, thy Redeemer,
and Sanctifier, be contemned and affronted
by thee?

B

Body.

Body. You are always upon this Subject, and would thus make a miserable Wretch of me. What avails Life without my Pleasure? Are not my Senſes given me for that end to relish their proper Objects? Oh! how many sweet Delights have you hinder'd me of hitherto? and wou'd ſtill continue to make a Slave of me, tho' I was born your Companion, and therefore ſhould be your Equal.

Soul. You was born to be God's Servant, and in order to that my Pupil; for God made you my Companion, that I might guide you in his Fear, and direct you in his Precepts: He has given me Authority and Command over you, and ſo ſtrict an Union with you, that we two compose but one humane Creature: but to me he committed the Direction of the whole Man, and endued me with Faculties fit for that purpoſe, Reason and true Understanding, to guide us according to his Will; and Immortality to be our Reward or Punishment for our Obedience or Diſobedience; which Reason and Immortality are both eſſential to me, and tho' you now are mortal, yet by God's promis'd Reſurrection, you ſhall at laſt be made immortal too, and capable of the ſame Felicity or Miſery, in an eternal State,
accord-

the Soul and the Body.

3

according to our Deserts from our good or bad Works in this present Life.

Body. A cunning Plot truly, to wheedle me out of my present Happiness on Pretence of a future one.

Soul. What Advantage is that to me? I also could be pleased with those Pleasures you relish, for 'tis Pleasure to me to have you easie; but yet, for such short, empty, momentary Delights, I would not lose those eternal ones, which so incomparably surpass them, both for Greatness and Durableness: For that, alas! would be the most deplorable Folly.

Body. As much a Fool as you would make me, I think I know what's good for my self, and do believe (for all you wou'd engross Reason as essential to your self only) that I may be capable of some Reason for my own Benefit.

Soul. You may be so if you would participate of mine. God has given us but one Reason, which is seated in my Essence, and is given in Order to direct us both; but the Arguments you offer are only the Suggestions of that evil Spirit who is your Enemy and mine, and longs to involve us both in everlasting Perdition.

Body. 'Tis a sweet Perdition then, to enjoy all the Pleasures my Senses can prompt me to whilst I live. I know not whether I shall have any other Life; here I may live 60 Years, and shall I endure so long a Wrack with torturing Abstinence and Self-denials?

Soul. The brute Beasts have as good Reasoning as this; they look not beyond this Life, and therefore make gratifying the Flesh their whole Business: if thou wert the Body of a Dog, a Goat, a Swine, or some of the longer-liv'd Beasts that exceed the Term of humane Years, thy Arguments were best.

Body. Happy, I think, are those Brutes, that can do what they list for their own Satisfaction.

Soul. Alas! poor Wretch! What Happiness is there in gratifying their sensual Lusts, the restless things of Nature, and after a few Years Repetition, to become Corruption, and be nauseous to the Earth, and with their Pleasures lose Existence. No better is that Life than the Life of a Worm, which begins and ends in a dunghil.

Body. Why? what is Man's Life but the same? wherein do we exceed them?

Soul. Infinitely, if we please; if we do not place our Happiness in such filthy Sensualities.

sualities. Man has nobler Objects to employ his Thoughts, (if we speak only in respect to this Life) the Delights of Reason, Knowledge, Learning, Arts and Sciences, the Improvements of the Mind, and studying the Good of Mankind, ingenious Trades and Manufactures; but above all, the Pleasures of Virtue, Truth, Justice, and Sobriety in our Actions: These are the Acts to which the Spirit of God directs for our Happiness, with such pathetick Exhortations as *Phil. 4. 8. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any Virtue, if there be any Praise, think on these things.* For these are the things that will give us the chief Happiness even in this Life, if there was no other; as it is in *1 Tim. 4. 8. Godliness hath the Promise of this Life that now is, as well as that which is to come.* But in that which is to come, if we use this Life aright, the Height of our Happiness will exceed Expression; we shall be ravished and amazed with the Thoughts of it, but shall never be able sufficiently to describe it.

Body. But what if there be no other Life? what have you lost then?

Soul. Just nothing; for all that is in this Life, at best, above what God gives me to enjoy, is either really nothing, or would be worse than nothing to me. But what if there be another Life, and you live as you would here, and make your self unworthy of it, what would you have lost then? Eternity of Bliss unspeakable, Joys without end, Pleasures without Alloy; such things as *neither Eye hath seen, nor Ear heard, nor hath entered into the Heart of Man*, 1 Cor. 2. 9.

Body. I like them never the better for that; those things you talk of would be pleasant things if I could but see 'em, feel 'em, and get hold of 'em.

Soul. You may see them by the Eye of Reason, lay hold on them by Faith, and enjoy the ravishing Hopes of them even here, by a true Belief. Do you count nothing certain but what strikes your bodily Senses? then you must disbelieve all past History, and all the Matters of Fact they relate, because we did not see those things our selves. Is not a Demonstration from clear and evident Reason, as certain as what we think we see with our Eyes? May we not be more imposed upon with a *deceptio visus*,
by

by a slight put upon our sight, than by plain, honest, and undeniable Reasons? Which of our Senses may not be deluded, or debauched, and led into a wrong Perception of things? Do not some Mens Senses represent that as odious which you think pleasant? Nay, Do not your self sometimes think that nauseous, which at other times you take delight in? Why then do you attribute such an infallible Certainty to Sense, and nothing but Error to Reason?

Body. Does not *Epicurus* lay it down for his first Principle or Canon in his Philosophy, that none of the Senses can ever be deceived?

Soul. I shall not lead you now through the Wilderness of *Epicurus's* Philosophy, which the Debauchers of this Age have made an ill use of; but tell you, that Canon, and most of his Maxims about Senses and Pleasures, which make up the first part of his Philosophy, are, in the obvious common Meaning, utterly false; and he has been sufficiently exiled by far better Philosophers. By the Senses not being deceivable, he must mean, they can never deceive us; for he owns the Sense it self to be void of all Reason, Memory, making Distinctions, or forming Opinions, and so cannot be deceived. Nor can it

deceive us, if it must be the only certainty of Truth, the infallible Director of Opinion, or the Mind, as he calls it, the only Ruler of Reason; and that *all Fancies it creates must be true, and every thing false which the Senses do not give Suffrage to.* Yet Experience shews, our Senses do often deceive us, and represent that for Good, or Bad, which we are sure by our Reason is otherwise. Reason tells us those Pleasures that will kill us are bad, but Senses tell us they are good, that is, pleasant: for *Epicurus* his Philosophy makes *bonum & jucundum*, convertible Terms, allows no Difference at all between good and pleasant to the Senses: yet many Men may take pleasure in gratifying those Appetites which are their Destruction, and even in dying it self; as those who die of the laughing Madness; and poisonous Drink may be pleasant to Sight, Smell, and Taste. But our Senses do usually and most of all deceive us in spiritual Affairs, moral Subjects, and Matters of Reason, which they can be no true Criteria for. In such Points we must try the Truth of what the Senses propose to us by Reason, and eternal Goodness; not Reason and Goodness by the Senses: 'tis true, the Senses of sound and healthy Men, having no
Im-

Impediment from the Medium, nor Deceit put upon them, cannot naturally be deluded in their proper Objects, or those things whose Nature require to be judged of by the Senses only. But when we call every thing good that the Senses find pleasant; it is not they, but *Epicurus* deceives us. If he had affirm'd what right Reason finds pleasant, he had justly call'd that good; but after his Method, the Atheistical Men of Sense, as they call themselves, (and we allow them the Title, taking Sense in the worst Meaning) will needs require such Proof for what they don't like, as the Nature of the thing is not capable of; others will not confute them. If it be absurd to require us to prove Light by Hearing, or Noise by Seeing, it is equally so to prove spiritual and moral, rational and eternal Good, by Smelling, Tasting, Feeling, or other bodily Senses; which Man hath nothing to do with, but so far as he is a Beast; where his Humanity advances him above the brutal Nature, he acts and judges by other Measures; therefore as we allow Sense to be the principal Criterion for a Beast, so we must Reason for a Man.

Body.

Body. Pray what Reasons have you so clear to make a Man sure of another Life, more than a Dog or a Horse?

Soul. Very many; and there are whole Books filled with them, which all the Subtily of the wicked cou'd never yet fairly answer, tho' the Devil lends them his Assistance: but I will not lead you at present through more than two or three of them; and the first shall be the most obvious, by considering a Man as different in his Nature from a Horse, or any other Brute, and in that respect, the chief thing in Man is his Reason and Understanding; a high sublime Faculty, capable of apprehending his Maker, of arguing about Heaven and God, of counting a vast Multitude of Ages, nay, of studying and comprehending Eternity it self, and desiring and longing for such a future Duration as may never have an End: his Capacities are fitted for this, his Desires suited to it; he can compare what has been done thousand of Years before he was born, with what is doing now in the World; he can tell you how long himself has been upon this Stage; and within what Compass of time he must certainly leave it, tho' he apprehends he may go sooner too: he knows how to rule all other Creatures,

to make them subservient to his Use, and can tell the certain Age of each, or most of them: He is capable of contemplating all the Works of the Universe, of describing by Geography not only the Compass of the Earth and Waters, but also of measuring the Stars, and describing by Astronomy the regular Motions and Mutations of the Planets their Influences and mutual Dependencies on each other; in a great measure can resolve and account for the whole Phænomenon of the Creation, and his Reason is capable of such Flights, such Improvements, that he who attempts those Attainments, shall do wonders, and seem miraculous even to Men of the wiser sort above the ordinary Rank; and shall as much out-do them, as they little Children: all which argues that Man was not made only for the common Life of Sensuality, as the brute Beasts that can know no better, whose Life is but suitable to their own Intellects: But Man's having Capacity for a better Life, plainly shews there is, and must be a better for him. No Faculty was ever seen without its proper Object; nothing was ever found in vain through the whole Creation; since therefore this Faculty, this Capacity in Man cannot be in vain, it must

must have been designed for that thing which alone it can be intended for; a better, and consequently future State of Life.

Body. Might not his Reason be given him to improve and relish his sensual Pleasures the better?

Soul. That cannot be; for the quite contrary follows, when a Man is guided by Reason; and the more rational he is, the more insipid are those Pleasures to him; Height of Reason flats the Pleasure of all Sensuality. Those Men have the strongest Motives to sensual Pleasure, that follow like the Ox and the Mule that have no Understanding. So that if a Man were made for that, it were a false stroke, and preposterous in the Workmanship to give him Reason, which is but a Check to all Appetites of that sort, and rather designed to suppress than indulge them. Reason and Sensuality are irreconcilable Enemies, they destroy each other; and if Sensuality were the designed Happiness of humane Creatures, Man would be the most unhappy Animal in the Creation, and the Brutes much more fortunate, who have no such Check nor Alloy to their Appetites; who have fewer Cares and Disappointments than Men, whose Reason
torments

torments them with future Care and Fear, and shews them the Folly, the Odiousness, and the Want of Satisfaction of all Sensuality. Reason is to those Enjoyments, like a Light among the Batts and Owls, which troubles them, and frights them away to dark Corners: Wherefore being the chief Faculty and ruling Principle in Man, it demonstrates that Man cannot have the base Life of Sensuality for his chief Object; So high a Faculty as Reason could not be design'd for so mean a Use, to which it would be very improperly settled. No Man would make a Fork of Gold to lift up Dung with: No doubt he was designed for another kind of Life, wherein Reason shall have its full Use, and that can be only in another World.

Body. I wou'd I were sure of it yet; for methinks this alone is not enough, tho' I confess I know not what to say to it.

Soul. If you were in earnest, desirous to be sure of it, you would soon be sure there is another and better Life designed for you; that which hinders your certain Sight of it, is your Unwillingness to part with your Lusts, and the unlawful Enjoyments of this sottish Life: every one is loath to believe that which is against his present Desires: do but resolve to be impartial

partial in judging of Truth, tho' it thwart your own Inclinations and Appetites, and you will soon find clear Evidence. Reason is Truth, or else it is not Reason: And what that tells you must be credited, unless you are wilfully resolv'd to embrace Falshood.

Body. Let me hear something more then on that Argument, to make me sure of another Life.

Soul. I think the Unsuitableness, Vanity, and want of Satisfaction in this Life, might alone convince you of it. Is this a Life worthy a rational Creature? Is this a Life to fit the vast Desires and Expectations of Man. Can this Life satiate your Appetites? Can it give you Rest, Ease, and Content? 'Tis plain, the more you enjoy it, the less you are satisfied; you surfeit of every thing, and at last nauseate all. How came you by such Desires, which so far exceed every thing this World can give? To what purpose was you endued with such Appetites, which nothing in this Life can fully satisfie? Nay, the Enjoyment of the whole Earth would but whet and widen those Desires, which nothing here cou'd fill or allay: and the chief Misery is, that the more they pleased you here, (if they cou'd tolerably please) the more
you

you would be tormented, by the Certainty of their sudden Departure. How came you to thirst for a longer Enjoyment of Happiness, as well as a greater than this World can give? Does not this Thirst, do not these strong Desires argue that you were made for a greater and longer Happiness than here is to be found! And will Shadows do instead of Substance? Will a little Moment suffice you instead of Eternity? Can you content your self with that which never satisfies, and soon perishes? 'Tis plain by the very making of your Constitution, with Desires and Appetites so unsuitable, that this here is not the only Life you was design'd for. As nothing was made in vain, so these Appetites, which are fix'd in the original Make and Constitution of all Mankind, cannot be in vain.

Body. There may be something in what you say. Your first Argument was from the Nature of your Reason and Understanding. Your second from the Frame of my own Constitution and Appetites, so disproportion'd to this Life, which indeed comes the nearest home to me. But what is your third Argument?

Soul.

Soul. From our Condition in this World, and the Liberty allow'd to Mankind in the very Frame of his Nature, which is not to be found in other Creatures. We see Nature limits other Creatures to its Laws, so that they exceed not, in their Appetites, the Bounds of her Intent: when they have eat or drank enough, they take no more; when natural Generation is performed, they pursue that Appetite no further; when their Young are brought forth, they will not destroy nor forsake, but cherish and nourish them till they come to Maturity; and in all things are led by the Instinct of Nature; so that they transgress not Nature's Laws, being tied to them by the Creator. But Mankind only are left at Liberty therein, and have some Appetites that prompt 'em to transgress Nature's Rules; God having given them an Understanding to govern them therein, and there can be no Reason why Man should be allowed this Liberty, above all other Creatures; unless it be for a future Dealing with him, to reward or punish him according as he uses it, in doing well or ill: for those Creatures that are to have no future Punishment or Reward for doing or neglecting their Duty, are therefore confin'd to it by Nature, whilst they that are left at Liberty

erty, and have Temptations to transgress, and reason with Knowledge of their Duty to guide them in it, must of Necessity be punished or rewarded according to the use they make of that Liberty and Understanding. Now we see by the uncertain Condition of this World, that Virtue is often discouraged, and Vice prosperous here; therefore there must be a future dealing, that such Justice may be done as here is wanting. Man we see is the Master-piece of God's Creation, and the more like he is to his Maker in Goodness and Justice, the dearer he must be to God. Now we see such have oftentimes ill Usage here, and bad Men trample on them in this World; this therefore must, through God's Justice, be rectify'd somewhere, and consequently in another Life. I have not time now to run through all those Topicks, whereby this same Conclusion may be otherwise proved; nor to shew you how all those Arguments that prove the Being of a God, do, by consequence, prove a future Life also; nor to tell you of all the Evidences of the miraculous Messengers from the other World to us, and of Multitudes of those that were dead, and have appeared to us again, and do not yet cease to appear un-

to many in all Countries, even in these worst of times, in this profligate and atheistical Age; nor to acquaint you how this was the general received Opinion of all Mankind in all Ages, except some few Monsters of Nature, that drowned their Understanding in Sensuality, and so lost their Reason.

Body. 'Tis enough on that Subject; for I have other Objections against you, that I confide more in. Suppose there be another Life, Must I be neglected in this Life; Must all be for the next Life, and nothing for this?

Soul. Why? What do you want for this Life?

Body. What do I not want? Have I any due respect my self? I am not valued amongst others as I ought: no body regards me as they should; People will not know their Betters; when I am not suffer'd to vindicate my self by a just Revenge on my Inferiours, for not adoring, or at least, not admiring me as they shou'd:

Soul. Poor Fool, 'tis Pride, I see, troubles you now: Where learn'd you that Lesson?

Body. From my own Worth and Desert.

Soul.

Soul. No truly, for you have none of that: Do you not possess nauseous Corruption like other Creatures? Must you not say to Corruption, *Thou art my Father, and to the Worm, thou art my Mother and my Sister*, Job. 17. 14. but I can tell you where you learn'd that Strain, from Lucifer, the chief of Devils, and the Father of Pride. Pride was the first Sin that cast even Angels from Heaven, and the Wickedness of it is so great, that the first Committers of it were never to be pardon'd, but *delivered into everlasting Chains of Darkness*, (2 Pet. 2. 4. & Jude 6.) How shall you escape then, if you follow the same Course? This may properly be called the most devillish of all Sins; being the first Sin of the Devil, and originally his only.

Body. What would you have me be a mean-spirited Ass?

Soul. 'Twere better to be an Ass it self, than a diabolical-spirited Man; but there is no Meanness in Humility, you have altogether wrong Notions of things, Humility descended to us from God, and exalts us above the Earth; 'tis that high-born Virtue which equals our Heads with Heaven. How can that be mean, which is the highest Virtue of celestial Spirits?

The blessed Angels of God, if they were not very humble, cou'd never condescend to our Infirmities, even in our most nauseous Sickness, administering to our Relief, and conducting us through this filthy World. The glorious Son of God himself, Christ Jesus, that is, *God over all blessed for ever*, (Rom. 9. 5.) bids us *learn of him*, (Mat. 11. 29.) *for I am meek and lowly in Heart*, says he, who made himself our Pattern in Humility, not only by taking on him our poor Nature, but by suffering also the greatest Affronts, Indignities, and Pains of this Life, to shew us the way to Heaven, and open thereby to us the Gates of everlasting Life.

Body. 'Tis a Proverb, a little Pride may be allow'd.

Soul. T' it's one of the Devil's Proverbs in opposition to the Scripture Proverbs of *Solomon*, which are full of the contrary.

Body. People will call me proud, if I refuse to do as they.

Soul. That's by giving false Names to things. The World now a-days transfers all the Names of Vices to Virtues, and the Names of Virtues to Vices. To be proud, is called generous; to whore, is called Gallantry; murderous Duelling, is called

call'd Manhood, Courage and Valour; to be a Drunkard, is to be an honest Fellow, and a good Neighbour. To oppress the Poor, is good Husbandry; to be Prodigal, is to be noble spirited; to be every way a Debauchee, is to be a compleat Gentleman. But to be humble, is sneaking Baseness; to be chaste, is pitiful Impotence; to be peaceable, is Cowardliness; to be sober, is morose ill Nature; to be charitable, is Pharisicalness; to be frugal, is Covetousness; to be pious and devout, is Hypocrisie; and not yielding to the wicked Ways of the World, is call'd Pride when it is the quite contrary: for 'tis the greatest Humility towards God to be obedient to his Commands. You should indeed have so just a Sense of the Dignity of your Nature, as to scorn all compliance with Sin; but that is no more Pride, than it is in a Man to scorn wallowing in the Mire with Swine.

Body. What will not the World say of me? they'll hate me if I don't follow the Fashion: I'm sure what you call Pride is all the Fashion.

Soul. As to this World's hating you, be glad of it; know ye not, says St. James, that *the Friendship of the World, is Enmity with God*, Jam. 4.4. That most of the Wick-

ednesses are in fashion, cannot be denied, but Christians are not to be Followers of the evil Fashions of this World. What good can we hope from the Fashions, when the Beaus, the Sparks, the Rakes, the leud sort of Women, and the Debauchees are follow'd as Leaders of the Fashions; 'tis no wonder we should have such a Number of hellish Sins in mode, and especially Pride to lead the Van; as principal of the seven deadly or modish Sins of the times.

Body. What? will you make all the seven deadly Offences the only modish Sins of the times?

Soul. I wish I could say otherwise; for 'tis sadly visible, they are above all others the most followed and applauded.

Body. What do you call the seven deadly Sins?

Soul. Pride, Gluttony, Drunkenness, Sloth, Lust, Covetousness, and Envy; these are commonly called the seven deadly Sins; not but that all Sins are of a deadly Nature, but because they are not only of the highest kind, but are often the most dangerously apt to insinuate themselves, and are therefore the most frequent Destroyers of the Lord's People; and I have not here ranged them as they are generally placed, but in such order as I intend

to speak of them to you, and that is just as they naturally succeed each other (for the most part) in Practice. The first and the last, Pride and Envy, are the two greatest, generally speaking; for Pride is the common Parent of the rest, and most of them (especially when they are all compleated) do produce Murder, of which Envy is but the Sir-name, and that's the finishing Stroak, the Top and Perfection of all. There is indeed Murder of Pride, Murder of Drunkenness, Murder of Lust, Murder of Covetousness, but especially and most principally, Murder of Envy: so that Envy more principally denotes the worst of Murder, and is therefore, as I said before, the Sir-name of that chiefly, or by way of Eminency, for they are all Brethren, and Pride the Parent: but envious Murder is the great Compleater or Perfection of all Wickedness: of that Nature was the first Murder that ever was committed, that of *Cain* on his Brother *Abel*. Now the Account of the Names of the seven deadly Sins, as Books have it, makes but one of the second and third, viz. Gluttony and Drunkenness, by the single Name of Luxury: whereas Luxury signifying only abounding, cannot be appropriated to them two only, for there may be abound-

ing in many things else: but to make up the Number of the seven, the last is divided into two, by the Names of Envy and Anger. But I have varied from that way, by my counting Gluttony and Drunkenness two distinct Sins, which I think most proper, both because the several Greatnesses of each of them does well deserve distinct Nomination, and also because they hardly ever go together in one Person; and therefore I have left Anger to be included under Envy, or under some one of the rest, as its particular kind shall deserve: so that upon the whole, it comes all to one reckoning, *Be angry and sin not*, says the Scripture, *Eph. 4. 26.* therefore every sort of Anger is not that deadly Sin, but when Anger is either malicious, intemperate, on causeless, it must needs fall under one of the other seven named Sins, especially and most usually under Pride or Envy.

Body. What do you mean by Pride? Shou'd not I take on me according to the Quality of my Birth? Must I sneak beneath my self, and come behind my Inferiors? Is it not a Privilege to be well descended?

Soul. It is so, and every one will give you that Privilege more for your Humility, than for arrogantly assuming it; so true

it is (even in common Behaviour) what our Saviour affirms in general, that *who-soever exalteth himself shall be abased, and he that humbleth himself shall be exalted,* Luke 14. 11. To be born Gentlemen, and especially to be nobly descended, is undoubtedly a high Privilege, and a great Blessing of God, and ought to have all that due respect from Inferiours with which the Laws of the Nation have dignify'd them; and they that deny them such Honour and Respect (when they have not forfeited it) are the worst of proud people, and not fit to live in civiliz'd Nations; especially if such Gentlemen make that use of those Privileges which God intended, that is, to draw their Inferiours to Virtue, that their higher Station, and the Dependency others have on them, may bring Goodness and Piety into Fashion by their eminent Example; who have the Eyes of most People upon them, are ablest to encourage Virtue and Religion, and to discourage Vice: such are worthy of double Honour; but yet they themselves, as Christians, ought to think soberly of themselves, and not over-value the accidental, or arbitrary Gifts of Providence, and be puffed up with 'em, as if they were not of the same Species with other Men: We should remember

ber, that all humane Creatures are originally of one Parent, both by Father and Mother; all humane Blood is of one Mixture. There is not a mean Family now in the World, who are not descended of some noble progenitors, and most of them perhaps not twenty Generations since, many of them much later. Nor is there scarcely a noble Family now extant who have not in the same time (if you could trace them backward) some mean Ancestors in their Pedigree. Even our Saviour's Genealogy goes from low Persons to *David* a King, and *David's* Genealogy goes back to low Persons again, if but to his Father *Jesse*, whose Sheep he kept. But Virtue is still noble, and if you was the Son of a Peasant, and truly virtuous your self, (whatever the *Heralds Office* would think of you) God and all good Men would esteem you worthy of Honour: And if you was the Son of a Lord, and lived in vicious Practices, like a vile Wretch, you should be no better esteem'd of than as such: nay, in Justice, you should be worse esteem'd of than a mean Debauchee, as being the Destroyer of a good Family, the Plot of your Name, and the Ruine of Nobility. He is certainly the most noble, that first by his Virtue
raises

raises the Nobility of a Family, and he the most ignoble that destroys it, who is indeed worse than he that never came to that Honour: and consequently a poor virtuous Man ought in Justice to be more honour'd than he. Indeed he that first raised the Nobility by virtuous Actions and worthy Deeds (which was always the right Original of all true Nobility) was undoubtedly the most noble of all, even of those that succeeded him, and consequently he (if perhaps low born) should not be undervalued for his Birth, (as the senseless Custom of the World now is) nor shou'd the other be valu'd for his Birth, if he be of a contrary Nature. Kings often rise from Peasants, and Peasants descend from Kings again: And what causes either, but their own Doings generally, by their own or their Ancestors demerits or Deserts? if you be nobly descended, your Birth, unless you be virtuous, is an Aggravation of your Guilt, a Reproach to you, and you a Stain to it: if your Birth be good, then let your Actions be likewise, and so you'll be an Ornament to your Family, and doubly valuable: but let not your Birth administer fuel to your Vice, as it must do if you be proud of it; and

and then you lose the deserved Respect of your Birth.

Body. 'Tis hard my Ancestors should have labour'd for Honour, and I not get it.

Soul. You would really deserve neither their Honour nor Estate, if you liv'd like a wretched Debauchee ; and 'tis like some of them, if they had known you would be such, wou'd have left you neither.

Body. Well, but as I am, I have an Estate, and why should not I go finer than you'll suffer me out of your morose Humour ?

Soul. Because I see you are proud of it, and your Pride ought to be check'd ; 'tis not out of Moroseness, but out of Conscience, I would keep you lower ; 'twere enough for a Child to cry for painted Toys: Giddy Heathens, and of those indeed the silliest sort, foolish, ignorant, sensual, carnal Wretches, that live without God in the world, may pursue such silly Butterflies, Toys, and Bubbles, and be dazled with the glistering Gue-Gaws of this unthinking Age. But for Christians, the Children of God, the only wise Followers of the blessed Jesus, to be taken with such Bawbles, to leave their glorious Conflict in the Road of Salvation, to follow

low, as it were, the little Rattle-Boxes of apish Boys, or the fluttering Silk-worms of childish Girls, or the flanting Feathers of Fools Caps, is a strange and odd Prospect; nay, one would think it utterly incredible, that they who (if they be true Christians) should have angelical Natures, and *be transform'd to the Image of God, by the renewing of their Minds*, and whose worst part, even their Bodies, are Temples of the Holy Ghost, should stoop to such a Meanness so infinitely below them, and allow so much trifling to their Mind, and so much loss of Time, as to follow, with any Diligence and Carefulness, the vain Gaeries and giddy Fashions of this petulant, freakish, mad World: whoever does so, must certainly either disclaim and forfeit the glorious Title of Christian, or else leave off ranking himself in the Crowd of such idle, nice, and gaudy Fools.

Body. May not some wear richer Dresses than others, and of a different Fashion? Shou'd not different Qualities be distinguished as well by Cloaths, as different Sexes?

Soul. I grant they may: but that which is chiefly odious to God, is the extraordinary Pride and Vanity of such as will
leave

leave no room for Distinction (scarcely of Sexes, if they had their Will, much less of Ranks and Qualities) by their extravagant Humours of skipping into the highest and newest Fashions, even before their Betters; out-going them that are their Superiours both in Employment and Estate, and almost ruining their own little Fortunes, to out-shine or vie with those that are above them, which usually makes their Posterity Beggars, and themselves ridiculous; and in this the World is grown to such a degree of Corruption, if I may not say Madness, that in many places now, especially in great Cities, you shall sometimes scarce know a Man of an Estate from a Barber, a Prince from a Player, or a Lady from a poor Tradesman's Wife, by their out-side. And indeed those of the highest Quality or Estate cannot be excused if they be too vain and punctual in such things: 'tis beneath a true Christian to place much Thoughts upon that. There ought to be a Christian Moderation and Temperance in this Particular, as well as in eating or drinking, (this the Author of the *Whole Duty of Man*, and all the most pious Divines, bear me Witness in) and not a striving who shall change fashions ofteneft, who shall be foremost in them,
and

and who shall be most expensive on them, which all the ancient Fathers, and all good Men in all Ages, have declar'd to be part of the Pumps and Vanities of this wicked World, which in our Baptism we have vowed to renounce.

Body. What think you of Soldiers that must go finer than ordinary in the Army?

Soul. They are indeed more excusable in this particular, than those that have no such Obligation on them; because they wear the Liveries of Princes, and are obliged to attend on their Kings Persons. But there are some of them in their Station worthy Examples of Gravity to the rest, and yet go decently enough for their place; whilst most others are known to put all they have, and more than is their own, on their Back and in their Bellies, and leave their Creditors ruined, and their own Family or Posterity to shift in a hard World. There might surely be Distinction enough in the World, and yet with Moderation, Gravity, Christian Prudence, and Sobriety.

Body. May not one be proud without Finery?

Soul.

Soul. 'Tis true they may, but that does not argue, but that others may be proud with Finery, no more than because a Man may be drunk without Wine, or any strong Drink, even with Passions, as (*Isa. 29. 9. They are drunk, but not with Wine nor strong Drink*) that does not therefore argue that Men will not be drunk with Wine. This over-fine Foppery is usually one sure Indication of Pride.

Body. May not Women be excusable in this Excess?

Soul. 'Tis certain, if any could be tolerated in it by Christianity, the Female Sex are the most excusable of the two; but the Scripture is so far from giving them it self any Allowance in it, that if they would but seriously read and believe what the Prophet says, *Isa. 3. 16.* to the end of the Chapter, concerning the Judgments that should fall on the Nation for the Pride of Women, they would surely return to a better Mind. There you have a Catalogue of all their Womens Modes, and the Punishment that should follow them; doubtless the Holy Ghost would never have loaded the Scripture with such a punctual Repetition of such vain Fashions, if they had not been sure Symptoms and Instances of that Pride of Heart

Heart, which is so odious to God. I would only recommend farther to them what the Apostle *St. Paul* says, *1 Tim.* 2. 9, 10. and what *St. Peter* says, *1 Pet.* 3. 3, 4, 5.

Body. May they not wear Gold or costly Apparel?

Soul. That is not absolutely forbidden by those places to all sorts of Women, but that, when their Wealth can afford it, and their Place requires it, they should not depend on it as their chief Ornament, but expect Acceptance and Esteem in the World more for their Virtue and Piety; and not pride themselves in such Trifles, so as to despise their Neighbours that have them not; or to bestow too much Expence either of Money or Time on those things; or to waste so much of the Lord's Day on their Fashions, as we find many do. If their Vanity has these Effects upon them, no pious Body that reads the Scripture could think any Satyr too bitter in censuring those things which the Holy Ghost so severely condemns.

Body. Since Fashions are so various, and People generally so curious in them, what Directions can be given in such case, that you would have a Christian follow? would you have him be altogether singular?

Soul. No, the only Rule that all the best Divines give in this Affair, is, that we shou'd mark each of us, how those few that are the soberest, piouslest, virtuouslest, gravest, and wisest of our own Rank, Age, Quality, and Ability, do dress themselves, and to imitate them; and few they are indeed, especially of the younger and richer Ranks, that shew any Soberness, Piety, Virtue, Wisdom, or Gravity, in the Course of their Lives: but those few only it is we are to follow, and rather in Christian Humility come short of them in our Garbs, then exceed them: and then we are not singular whilst we have but a few to countenance us. But 'twere better to be singular, than to *follow a Multitude to do evil*, *Exod. 23. 2.* If every one observed this Direction, we should have no vying in Fashions, and I believe should very seldom change them.

Body. This would hinder the Advantage of many Trades.

Soul. It would substitute better in their stead. Must many Gentlemens Families be destroyed with excessive Vanities of this World's Fashions, only to set up *Tailors, Barbers*, or such like; tho' these be honest Trades, yet they need not be so numerous, at least not so rich as Vanity makes 'em.

'em. Setting up Trades will not excuse our Sins; we must not *do evil that good may come of it*, says St. Paul, Rom. 7. 8. The Quakers are a clear Evidence that it is not such Vanities makes a Country, or the Traders of it rich; where they are most numerous, they are generally the richest Traders, and yet have no such Vanities among them as new Fashions or Excesses of Finery.

Body. What? would you have us go like Quakers then?

Soul. I wish to God they had no greater Error; we could not then go with better Company. They do really in that Particular retain the primitive Out-side of Christian Carriage; and that is the chief thing which draws so many Profelytes to them; for many sober, well-meaning, simple People, that are not able to dive into the Depths of Disputes, do look but superficially upon the Out-side of Parties, and finding these in a sober Garb, grave, and suitable to the Seriousness of Christianity and Humility of the Gospel, more than their Adversaries, do thereupon side with them in the Simplicity of their Hearts; and I durst undertake, if all other Christians went like them in outward Appearance,

their Faction would soon dwindle to nothing.

Body. Wou'd you have me be a Sloven like them?

Soul. They seldom are so, unless very poor: Envy it self can hardly say so of them, they generally go clean and whole in their Cloaths, tho' plain and grave.

Body. I tell you plainly, many Trades People will not endure this.

Soul. The Scripture has fore-told that, as plainly as you do, *2 Tim. 4. 3.* *The time will come when they will not endure sound Doctrine; but after their own Lusts shall they heap to themselves Teachers, and they shall turn away their Ears from the Truth.*

Body. Many Shop-keepers whole Livelihood depends on the generous Expences of others, and they must needs cry down those that teach their Destruction.

Soul. Their whole Livelyhood does not depend on that, but it may be their pompous Living does. If they wou'd abridge themselves alio of such luxurious Fineries and Excesses, and live up to the right Christian Rules in all things, they might live better to Salvation, and leave their Posterity as well, or perhaps better, even with such trading as they might then have: but some cannot be content with-
out

out destroying Christian Principles, and other Peoples Families, only to be wealthy themselves, and purchase Lordships. Just so Lawyers, who live high on other Peoples Litigiousness or Knavery, (as these Shop keepers do on others Pride and Vanity) may as justly be against Peaceableness and Honesty, as these against Sobriety, Moderation, and Frugality. But will not our Trades and Manufactories in general thrive much better for our Abstinence from *Silks, Callicoes, Muslin*, and all Foreign Fopperies? If we all wore nothing but the Growth of our own Country, and consumed but our own Provisions, shou'd we not thereby save much Money for the use of our own Workmen, Traders, and Manufacturers, who are (or wou'd be then) twenty times more numerous, and more to be valued than the Sellers of foreign Goods only. A sober Author and good Common-wealths-Man. has, in his Book of the Interest of *Ireland*, long since demonstrated, (and never fairly answer'd yet, whatever our cunning Factors for Foreigners pretend) how deplorably our Nation is ruin'd by such Importations, which indeed we might easily prevent by such a Sobriety of Mind as wou'd refuse to wear them.

Body. But the frequent change of Fashions is good for our Manufactories it self, and if you'd have us always to be like *Quakers*, they never change nor wear any Variety of Colours.

Soul. I do not make it necessary to be always like them, tho' in the mad way the World goes now, I told you, that as to their Dress, you could not find another better company to go with; yet that does not argue but that some other ways of Dress may be good also, at some Seasons, and in some Circumstances of our Nation, tho' the others Plainness may be generally the best, because it hinders that Levity of Mind which too frequent Changes may foster, and often subjects People to. But surely, (tho' even in our own Manufacture it self) 'twere sinful for any one to spend more upon Change of Cloaths, or Fashions, than their Circumstances will justly afford, and 'tis then only I am against it: and that we see is now the general Custom in the World, for People to neglect or postpone their Creditors, their Alms to the Poor, nay, and their Childrens Fortunes, to their own Pride and Vanity, insomuch that it seems the main Article of their Creed now, that it were better all went to rack with them, than to be
out

out of the Fashion. They that find themselves well able to buy new Cloths every Day, let them do so if they will, provided they do it for the Good of our own Manufactories, and that they be sure not to hinder their Alms thereby, or any other Deeds of Justice or Charity. Tho' I can tell them that are dispos'd to more Christian Plainness, a yet more excellent way, that is, instead of so much Expence on their own Bodies, or in vain Figures of Ostentation, if they would buy up so much Cloathing for the Poor and Naked yearly, as their Christian Modesty saves about themselves; that were the way indeed to live truly noble and great, and would benefit our Traders as much.

Body. But what Necessity is there for all this Rigidness about Apparel?

Soul. If what I have said already do not make the Necessity clear, I shall say a little more on these two things. First, such Extravagance in Cloathing hinders the Christian Duty of discharging our Debts justly. *Owe no man any thing*, is an indispensable Christian Precept, *Rom. 13. 8.* And there are none in the World, generally, so bad Pay-masters of Debts as the Beaus, and modish Gallants, who, if they can be fine themselves, care not if they starve o-

thers for it. Their running on Score has frequently broken poor honest Tradesmen, and turned many Families a begging, whilst their Goods are on ungodly careless Backs and Bellies, and never paid for; which is no better than Robbery, and 'tis a Pity but there were the same Punishment of Hanging for it. Secondly, Another most necessary Christian Duty, without which we shall never go to Heaven, is in a manner totally obstructed by such Excesses, that is, the Duty of Charity in Alms-Deeds, and such pious Works, which no body can perform as they ought, whilst so much of their Substance runs out in these Sluces of Pride. Alas! the modish Gallants of this World, little think of all they are in Arrear to God Almighty upon this Account. *Will a Man rob God, says the Prophet, Mal. 3. 8, 9. yet ye have robbed me: ye are cursed with a Curse: for ye have robbed me, even this whole Nation.* It is certain, if we spared some of our Vanities (which we well might) to perform this so necessary, heavenly, and Christian Duty, we should find one frize Coat put upon a poor Man's back, to become any of us much better than the finest Silk on our own. *Inasmuch as ye have done to the least*
of

of those, (says Christ) ye have done it unto me, Mat. 25. 10. Upon the whole, observe the Apostle's Charge, *Be not conformed to this World, but be ye transformed by the renewing of the Mind, that ye may prove what is that good, and acceptable, and perfect Will of God*, Rom. 12. 2.

Body. Not to comply with the Customs of the World, is a hard Lesson; 'tis scandalous to be ill clad; not to understand dressing well, makes a Man not fit for Company.

Soul. Not fit for the Company of Fools or Debauchees, I grant; for there are several sorts of Company, that are distinguished by several sorts of Dresses. I speak nothing of Kings and Princes, or great Nobles and Persons in Government, whom I meddle not with here: But I must tell you further, to make this matter plainer, there are beneath those great Men, five sorts of Men in the World, as to their Dress or Habit.

1st. Beaus, that go excessive gallant, extravagant and costly; these destroy all Charity, ruine their Estates, and is ridiculous and unchristian for sober and virtuous People to imitate.

2^{dly}.

2^{dly}, Sparks, who cannot be so costly, yet will be curiously nice and new-fashioned in their Dress, like Dancing-Masters and Players: These shew a Womanish Levity of Mind, and are fit only for Cullies, Wenchers, and such as have nothing else to do.

3^{dly}, True Gentlemen, Virtue being their Object, they are very careless of their Dress, but yet neat, plain, whole, and cleanly in their Habit, not curious therein, which no good Christian ought; they go neither in the newest Fashion, nor yet in the oldest, but comply something with the common Dress of the soberest and piouslest of their own Rank; these are the only Men that are truly and properly gentle.

4^{thly}, Morose cynical Men, that are altogether as singular in the oldest forgotten Fashions, as the Beaus and Sparks are in the newest, who would be stared and gaped at by the Mob, for their old fantasticalness, as the others for their new.

6^{thly}, Slovens, that tho' of some Ability, go sordidly, greasie, dirty, or ragged, yet even these, if otherwise good, should not be called scandalous: for as unavoidable Poverty is not scandalous, so neither should

should voluntary Poverty among Christians. The two first sorts, the Beaus and Sparks, are really and truly the most scandalous. But the Words scandalous, gentile, ugly, and many other, are abused by the Corruption of the times, that changes the Names as well of Virtues as Vices, and puts one for another, as their own vicious Fancies lead them. I would much rather have the Company of *Lazarus* than *Dives*, of the poorest and meanest good Christian, than of the richest and finest Debauchee or wicked Worldling. And so I am sure would any true virtuous Christian; they that would not, are no Christians.

Body. But if I should let all this pass, Where's the Equipage I ought to have, my Livery and Attendants, my stately House and sumptuous Furniture? if costly Cloaths must not distinguish me, let that do it.

Soul. Still you are in the same Strain of Pride and Folly, What do all these signify to Christians? let those use them if they will that are secure they shall not abuse them, or that are so rich in good Works already, and have so much Wealth they know not what else to do with it; you have no such Station at Court, or high Employ

Employ in the Government as require these things, which in themselves are only to make the ignorant, populace, and gaping Mob have the higher Veneration for the Government, not to vie with others, nor to despise and triumph over the rest of the World: neither can you afford to throw so much away on your luxurious Pride, if you consider your Family and other better Occasions; let all just Debts be first truly provided for, and Childrens Portions secured, poor Relations helped, a just, or rather more than just, a Christian charitable Proportion of Alms settled, and then see what you have left, and let all or the soberest and piousst part of those that have but so much, make such pompous Figures first, and then you may venture to follow them in the Rear.

Body. What? You wou'd have me come hindmost still.

Soul. So Christian Humility teaches in such things, that are rather tolerated than approved by Christianity.

Body. The World will not take Notice of me then; the Shew will be over, if so many go before me: Who'll regard me? Who'll look on me?

Soul.

Soul. What matter if none look on you, the privater you pass, the better: Yet all good Peoples Eyes will be more on your virtuous Carriage, knowing you are able, if you please, to make a greater Show: they will more value your Humility, than all your Neighbours Pageantry.

Body. People will call me covetous, for not making such a Figure as my Neighbours do, and not living up to my Estate.

Soul. If instead of that, you do what I advised you just now, of being strictly just, and signally charitable, that will cut off all possible Imputation, or so much as Suspicion of Covetousness in you; and if Envy it self suggests such a Suspicion in the Dark, your Light that shines before Men, who see your good Works, will soon banish that Calumny.

Body. Greatness, at least a seeming Greatness, is necessary to obtain Respect; and how shall I persuade People I am so, unless I put the best Leg foremost, and make them think me rich? People, I tell you, do now a-days look altogether upon the Out-side, and judge of our Worth by that.

Soul.

Soul. None but Fools do so, and what good wou'd the Respect of such do you? Contrarywise, when they find you have deceived them, they'll despise and ridicule you the more. The wiser sort do judge by other Measures; all your Neighbours know your Fortune, and what Matter how Strangers think of it? unless you design to surprize and cheat some of them, by getting more Credit than you can answer; if so, the Fish is seldom worth the Bait, besides the Knavery in catching it. But if the Design be meer empty Vain-glory, alas! what a ridiculous Ass would you be, to spend what you might do so much good with, only to have Strangers as you go by gape after you, and say, or think, surely that is a great Person of Quality, or very rich at least. Is not this a great Purchase for so much Money? but the God of Truth has told us what shall become of such, *Isa. 5. 14. Therefore Hell hath enlarged herself, and opened her Mouth without Measure; and their Glory and their Multitude, and their Pomp shall descend into it. Vain-glory is the Devil's due, and he'll at last account with them that rob him of it; at least they must take up their eternal Quarters with him, as not being fit*
for

for the other place; Heaven is the Seat of Humility.

Body. Would you make me believe there is so much evil in a little innocent height of Mind?

Soul. Height of Mind, 'tis Meanness of Mind; it is base all over, it ascends from below from the bottomless Pit, and thither it must return again; it did indeed exalt *Haman* on a Gallows 50 Cubits high, Esther 7.9. This Height of Mind, as you call it, is so far from deserving that Name, that it is the quite contrary; 'tis in a manner all that's evil, it leads into all Sins; 'tis Arrogance, Insolence, Presumption, Foolishness, and the greatest Ignorance. Can any thing be more silly, ridiculous, ignorant, and odious, than for a Man not to know himself? Even a King, if he rightly know himself, cannot be proud; for he must then know, that many ordinary Men are wiser, learned, ingenious, healthier, stronger, better bodied, better minded, more contented, and happier than himself. The Devil, that was an Arch-Angel, cou'd not be proud till he forgot himself, then his thinking of himself more highly than he ought, ruin'd him. His proud Attempts to be like him that was above him, brought him down to

to Hell, *Isa.* 14. 12, 13, 14, 15. and ever since Pride consists chiefly in Peoples aiming to be like those that are above them, which Folly we see all Ranks of People continually pester'd with. Generosity is a self-denying Virtue; who so great spirited, as he that condescends below his place in a real Humility, without slavish Fear or sordid Obsequiousness; and who so mean spirited, as a conceited, pragmatical Usurper above his Station? When any thing swells beyond its own due Bulk, it argues base and corrupt Humours in it, and must end in bursting. This Strutting to appear bigger than they are, is such a Height of Mind, as the vilest Wretches can attain to. Who are so proud as the ignorantest Coxcombs? Who prouder than Upstarts? And the very Beggars, when they can shew it, set them on Horseback and try. Don't you know what all the Scriptures say of it? I'll give you some of them, *Psal.* 101. 5. *Him that hath a high Look and a proud Heart I will not suffer.* And *Psal.* 31. 23. *The Lord plenteously rewardeth the proud Doer.* And *Psal.* 119. 21. *He rebuketh the proud: they are cursed, and do err from his Commandments.* *The Lord hateth a proud Look.* *Prov.* 16. 17. *Every one that is proud in*
Hear

the Soul and the Body. 49

Heart, is an Abomination to the Lord, Prov. 16. 5. When Pride cometh, then cometh Shame, Prov. 11. 2. Pride goeth before Destruction, and a haughty Spirit before a Fall, Prov. 16. 18. and above twenty more such like places. Our Saviour says, Pride defiles a Man, Mat. 7. 22. and his Bosom Disciple, St. John, says, The Pride of Life is not of the Father, 1 Jo. 2. 16. And St. James and St. Peter both say, God resisteth the Proud, but giveth Grace to the Humble, Jam. 4. 6. 1 Pet. 5. 5.

Body. But may there not be Pride in other things, as well as in Birth, Cloaths, or Equipages?

Soul. Yes indeed, almost in every thing : as if Pride were that evil Spirit whose Name is *Legion*, it possesses almost all places, and runs through all the Affairs, Enjoyments, Faculties, and Concerns of People : it is to be found in every Occupation and Profession of Mankind. How often do we meet with Pride in Riches, Pride in Beauty, Pride in Strength, Pride in natural and acquired Parts, Pride in Wit and Craft, Pride in Learning, Pride in Singularity it self, nay, and spiritual Pride too. There is scarce any Creature of God's, but People make it administer to one sort of Pride or other. But, alas!

E

Pride

Pride foreruns Destruction, that's the Mischief on't; and the Lord will mar all Pride effectually in those that persist in it, says the Prophet, Jer. 13. 9. *Thus saith the Lord, after this manner will I mar the Pride of Judah. and the great Pride of Jerusalem: This evil People which refuse to hear my Words, which walk in the Imagination of their Hearts, they shall be even as a rotten Girdle, which is good for nothing: I will dash them one against another, (says the 14 Verse) even the Fathers and the Sons together, saith the Lord: I will not pity, nor spare, nor have Mercy, but destroy them: hear ye, and give ear, be not proud: for the Lord hath spoken it.* Whether we be not in the Beginning of those Judgments already, and particularly of being dashed one against another, by our present Factions, Sects, Schisms, and Divisions, I wish our Nations would seriously consider.

Body. Well, I am weary of this Subject, and if you won't give me other Comfort, nor heed my Back, I hope you'll heed my Belly.

Soul. Ay, is it that you would be at now? I guess where that wou'd end. Pray, what lacks your Belly?

Body.

Body. Good Meat and good Drink.

Soul. Is not that Meat and Drink good, that God daily sends you?

Body. Nay, but I'd have better Cheer, the daintiest Meat, and the pleasantest Liquors, many poor Farmers feed better than I do : you'll destroy me at last with your course Diet.

Soul. Be contented, or it shall be worse with you. What one of the pious Ancients said once to his own Body, I say the same to you, *Thou wanton beast, I'll tame thee, I'll feed thee with Chaff instead of Oats,* if thou wilt not be quiet otherwise.

Body. What? you'll make a Beast of me indeed ! Am not I a Person of some Rank? shall I be thus stinted always, and used like a labouring Servant?

Soul. What are you else? Was not your first Parent order'd to eat his Bread in *the Sweat of his Brow?* and God that ordain'd it so, knew best what was fittest for us. Your Luxury in Diet can neither tend to Health nor Virtue.

Body. But all Peoples Constitutions are not alike, some must be nicelier fed.

Soul. I grant that, but still it was an ill Habit first alter'd Nature, too much Indulgence gave them that Constitution,

and Customs may be alter'd by degrees, especially whilst People are in their stronger Years, their Constitutions will alter for the better; if they are willing to undergo the first Hardships of so good a Design, the Work will soon become feasible; and their whole Life will then be more easie and delightful.

Body. That's a Paradox to me; What Delight can there be in stifling all the curious Appetites of Nature? Where's the Harm of all the delicious Gusts of the Palate? What Good will it do me to abridge my self of these Pleasures?

Soul. To answer all your Questions, I must tell you, first, that those things give no true Pleasure, but being pursued, destroy much greater Satisfaction. Secondly, That they contribute nothing to Health, but evidently ruine it. Thirdly, That they agree not with Virtue, but plainly oppress and destroy it. Fourthly, That our Maker hath stinted us about them, and plainly forbidden indulging them.

First, That those things give no true Pleasure, but being pursued, destroy much greater Satisfaction. I need not here insist on the Consumption of our own or our Childrens Fortune, which over-balance
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the intermedial Pleasures with the Troubles in the end. But, I say, all those pretended Pleasures are no true humane Pleasures, but brutish Delights, and are more intense in Beasts, that have sharper bodily Senses of all sorts, and consequently can take more Pleasure in them. And I question not but a Swine smacking his Grains relishes them with more Gust than any Epicure doth his greatest Dainties. Nay, the poorest Man that whets his Stomach with Labour, has as true, as Intense, if not a higher Gust in his mean Dinner, than the richest Sensualist has in his most sumptuous Banquets; and you'll hardly find a Country Peasant that would change his ordinary Fare for the deliciousst Fruits and Sweet-meats; therefore these Delicacies have in themselves no greater Motive to Pleasure than the plainer sort of Food: But the whole lies in the Debauchery, the Perversion of the Epicure's Sense and Imagination with such frequent Varieties, that he cannot relish usual or common things, and then by this means the Mind is dulled, the Understanding captivated to Sense, the Reason sunk in the Mud of Luxury, and all the rational Pleasures of the Soul obscured. 'Tis certain the Pleasures of a virtuous Mind are

as much above all sensual Delights, as the Nature of a Man is above that of a Beast; and these Pleasures are greatly diminished and impaired by Sensuality, till they are at last most of them quite destroy'd.

Body. I see such Epicures as you speak of, Men that eat and drink well, have much more Wit and Reason, and more Understanding in any Matter, than those that live on poor Diet.

Soul. That is not owing to their Diet, but to their Education, Learning, and good Company, and the Advantage of Time to study, think, and converse, which the poorer sort want: But those very Men wou'd be infinitely wiser, and more considerable, had they attended their Soul more, and their Body less: had they cultivated their Understanding more, and neglected their Sensuality. 'Tis undeniable, that all the Men God ever made use of, as Instruments of the greatest good to Mankind, were such as neglected pampering the Flesh, and lived austere, mortify'd Lives. Nay, and all that were truly wisest among the Jews, and even among Pagans and uncivilized Heathens, were still remarkable for Severities of Life, and self-denying Resolutions.

Body.

Body. Some may make a Jest of this, and object to you, that it is a pleasant Fancy; because you delight your self in mean Diet, therefore you would have all others do so, or censure them for it.

Soul. No such matter: 'tis because I found it a necessary means to obtain and strengthen other Christian Virtues; besides, in it self I found it was agreeable to the whole Series of Scripture Directions. You that are my Body can bear me Witness, and too truly, that I have naturally a Gust and liquorish Palate, as well as other People: but not knowing how I cou'd be said to *keep my Body under, and bring it into Subjection* (as the Scripture requires, 1 Cor. 9. 27.) if I follow'd those Inclinations; I have labour'd to mortifie such Appetites: Nor do I censure others; some perhaps can do all things without the usual Helps. I confess I am none of those, but find I must use all the Means God has directed me to: and I must not conceal from thee thy Christian Duty and Discipline, for fear others wou'd be angry, or laugh at it.

Body. How cou'd Men get strong Children then, to continue their Species in the World, if they all mortified so?

Soul. They that do so, are the best Getters of Children, and the strongest and activest Men generally, let them be never so lean in their Bodies. 'Tis not among us as among Cattle, where the healthiest are always fattest; their Bodies were given them to be Food for others, but ours are sufficient for the use designed by our Nature, without being so high fed, as fits Cattle for the Market. Our superfluous Flesh is but a Burthen to us, and those that have it, would almost give all their Possessions to be rid of it, for few People are so infirm, unwieldy, and unhealthy as they. I say not this to reflect on all that are fat; for I know there are many virtuous temperate People, and great Self-deniers so, especially in their Age, when 'tis natural to most People. But what I say, is against others of a pampering Humour, who pick up that Excuse, that it is to make themselves lusty; thereby reflecting, as it were, upon the insufficiency of mortifying Christians, as if none but these Epicures were fit to be look'd on as useful to Nature's Purposes, as if they were the only Men that could propagate their Kind and continue the World: whereas 'tis evident, no People generally get more numerous, healthy, and stronger Children,

Children, than the poorer sort, who are forced to keep a *Lent* perhaps all the Year for want of wherewithal to break it. So that it is not pampering Diet makes humane Creatures most sufficient for Procreation, which is usually meant by their Word Lusty; tho' they may be more loose and inordinate in their Desires that way than temperate and abstemious Men.

Body. Some may be so cross perhaps to say, that you seem to insinuate as if Men should mortify purposely to be the fitter for the Practice of this Sensuality.

Soul. That wou'd be cross indeed: and not only so, but false and nonsensical too: for Christians mortifie themselves that they may get a Dominion and Government over their Appetites; and then they will not (tho' never so able) do any thing that is unlawful: but the other Debauchees would have it to be, that they cannot through Impotence, or want of Ability, do as they do, because they make a Conscience of it, and will not.

Body. Surely Mortifications, by Fastings and Abstinence, do diminish the Blood and animal Spirits, and so lessen the Powers of Nature that way.

Soul.

Soul. They do not lessen the Blood and animal Spirits, but rather keep them in a right natural Temper and Strength. All Anatomists will tell you, that lean Men have not less Blood nor less Spirits than fat Men, nor smaller Veins. Such Mortifications do indeed lessen the Redundancy of filthy, unclean Appetites, which rather produce Impotence than Ability: our Forefathers used not such luxurious Diet, yet got much stronger Men, because they were more sober and temperate; and they begat stronger and better Children than this debauch'd Generation: the primitive Christians were more fruitful than the debauch'd Heathens: and among the Heathens themselves, those Nations always increased most, that were most temperate, and moral Observers of chaste Matrimony; who abhorr'd and punish'd Fornicators, Adulterers, and Drunkards, whom, if this Observation stings, let them forbear their brutish Boasts of their own Abilities, and Reflections on sober Christians, which they are always venting, so offensive to chaste Ears; and if they desire to be better thought of by their own honest Wives, let them become sober and temperate Christians, and so they will certainly better

ter please them, and be more acceptable to God and all good People.

Body. You may seem hereby to reflect as much on fat Men, as others do on lean.

Soul. No, I allow and aver, that be they of what Constitution soever, provided they be sober, moral Men, they cannot but be generally sufficient for Nature's purposes: but Debauchery or Excess either in eating, drinking, or whoring, debilitates any Constitution, whether lean or fat. God has made all his Creatures suitable to the Design of their Natures: and let them be of what Constitution soever, they are neither better nor worse for that as to Nature's Purposes, if they be sober and temperate; for Temperance and Intemperance makes all the Difference.

Body. How will you prove the rest of your four Conclusions against the Pleasures of the Palate?

Soul. The Second is, that they contribute nothing to Health, but rather ruine it; this is so evident by daily Experience, that nothing is more so: and at least three Parts in four of the Physicians Practice would be lost, if it were not for the constant Employ the delicious Gale finds them; and it has been long since honestly

ly confess'd by one of the greatest Physicians, that the licentious Irregularities of eating and drinking do destroy more People than the Sword, the Plague, and the Famine: *The Tears of the wicked shall be shortned*, Prov. 10. 27.

Body. I have heard good Physicians affirm, that Diseases of Inanition, are worse than Diseases of Repletion; and that such Diseases, *viz.* of Emptiness, are much harder to cure, than those which proceed from Fulness.

Soul. That is most certainly true: But how often shall we see such Diseases as proceed from Emptiness? perhaps one among 10000. that has been starved at Sea, or in some long Siege, or such like Accident, may occur to us in an Age. No Body starves themselves that can get Meat, no, not the Mad-men themselves, they are not so mad in *Bedlam* yet; and must we reckon we are starved unless we pamper and cram with all Delicacies and Varieties? for that's the true Notion of Gluttony: not the feeding heartily on homely Fare; but as the rich Glutton in the Gospel is described, *Luke 16. 19.* he *feared sumptuously every Day*. Plain Food seldom or never makes Gluttony, but it is a sumptuous Rioting in costly and delicious

cious Fare, and the not using Fasting or Abstinences to inflict any Punishments of Self-denial on the Body.

Body. Some People cannot agree with Fasting, their Health will receive Prejudice by it.

Soul. God does not require us to prejudice our Health, but rather to preserve it by all the Means we lawfully can; and to that end, the Physician is also commended in Scripture, *They that are sick need a Physician*, says our Saviour, *Mat. 9. 12. Mar. 2. 17.* St. Luke was a Physician, *Luke the beloved Physician*, Col. 4. 14. Whatsoever would destroy our Health, is not God's Prescription, unless when wicked People would take away either our Health or Life for not committing Sin, then 'tis our Duty to part with both for Christ's sake, if we cannot lawfully prevent it. I know some can fast 24 Hours without Harm, others cannot the third part of the time without being disorder'd in their Stomach. Yet he that fasts 24 Hours shall perhaps take as much at one Meal, as those sickly Stomachs will at three. Younger People also before they are come to their full Stature, require more plentiful feeding. But it most commonly happens, that they who have always taken
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too much for their Health, may by long use have forced their Natures to agree with it; and when so accustomed, upon taking up after with less, which wou'd indeed at long run be more agreeable to Health, they find on their first Alteration some disturbance in their Bodies, which yet by degrees, with discreet moderating of their Diet, they might bring themselves to agree with, better than with the former way, and confirm their Health far better.

Body. Surely sickly weak natured People shou'd have more nourishing and high-feeding to strengthen them.

Soul. They that are so, luxurious Diet will certainly make them more so: for curious Delicacies, Sweet-meats, and other Varieties of Pampering things, with high spirituous Liquors, do but inflame the Blood, and keep it still in a weak Constitution; they strengthen the Passions and Appetites, but weaken the Health; they turn more to corrupt Humours than to true Nourishment; and this is evident by comparing those that feed so, with them that by Nature are as weakly, and yet live on plainer Diet. This that you offer is indeed either a common Mistake, or a common Excuse, pick'd up by the Luxurious

rious to plead for their Appetites; and it is sadly visible, to the irreparable Damage of our Nations, how some Peoples fondly educating their Children in the same Luxury of Diet, have made them a weakly, effeminate Generation, with Masterless Passions and Appetites, but of less Health and shorter liv'd, than even those whom Poverty it self forces to live in the other extream, on very poor, and scarce eatable Food.

Body. Wou'd you have People abstain from one sort of Meat as more unlawful than another?

Soul. No, you must not mistake me there, I make no difference between Meats for Conscience sake, 1 Cor. 10. 25, 27. as if one sort were more unclean than another; but wou'd chuse that which is best for my Health, be it Flesh or Fish.

Body. Are we not required to abstain from Flesh rather than Fish, in *Lent* and other Fast days?

Soul. Governours may lay such Injunctions on us for good Reasons of State; as the Preservation of young Cattle, and especially the encouraging of the fishing Trade, which nurses up Seamen for the Fleet, on which the Nation's Safety so much depends under God. But in this
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there is no strict Burthen laid upon the Conscience of them whose Health will not admit of a Fish-Diet, and all religious Ends are sufficiently answer'd by a reasonable and temperate Abstinence from all Excess and Wantonness of Diet: to abstain still from the unhealthiest, and often from unnecessary Delicacies, is a great degree of Abstinence. Long and total Abstinenes are not for every one; but a due Moderation and humble Plainness in our Diet, is a perpetual Fast. You need no more on this Particular sure.

Body. What is your next?

Soul. The third is, that these exorbitant Pleasures of the Palate agree not with Virtue, but plainly oppress and destroy it. This is evident, for in the first place it contributes much to the Destruction of Chastity, by the Inflammation of the Appetites.

Body. Is not that contradictory to what you said just now, that the Followers of those Pleasures have usually the least Abilities for Generation?

Soul. No, there is no Contradiction in it, for the most lascivious are not always the ablest: there may be a loose Ungovernableness and Wantonness even in the oldest decrepit Leachers, which does not
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argue Ability but Debauchery. *Joseph* was strong enough, and able enough without doubt, tho' chaste in his Resolution: and the most debauched Cullies that frequent Bawdy-Houses, are Men of the least Ability; 'tis but a kind of feverish Heat in them; and as in a Fever, Men that have their Blood so inflamed, have less of true natural Heat in them than healthy Men, and are least able to bear the Efforts of Cold, or any natural Actions; so this Fever of Lust only serves to incapacitate Men for the true natural Functions of Generation; this is obvious in great Drinkers of strong Liquors, who are remarked for their Incapacities for Women, tho' they be the lasciviouslest Pretenders, and frequent Perpetrators of villainous Adulteries and Fornications. It cannot be denied then, but that Luxury of the Palate contributes to inflame the Lusts, and destroys Chastity, tho' it destroys natural Strength too. And in the next place it destroys Charity, by consuming what shou'd go that way: it also destroys Peaceableness, by the like Inflammation of the Passions, and so creates Quarrels. In short, as it weakens Reason, so it does all the Virtues of the Mind that depend thereon. Lastly, I told you our great Creator has stinted

us in these Appetites of the Throat, and clearly forbidden the indulging of them. These Gusts of Gule, and other sensual Appetites, are the Trial he has put upon Men, and the restraining of them are the Commands he has laid upon us, to be our Probation for Heaven, and to distinguish who will obey him, and who will not. 'Tis plain through all the Bible, that Abstinence, Fasting, mortifying our Lusts and Apperites, are the first Rules and Directions of the Christian Religion, *Mortify therefore your Members which are on Earth*, Col. 3. 5. *They that are Christ's have crucified the Flesh with the Affections and Lusts*, Gal. 5. 24. *Fast and pray, lest ye enter into Temptation*, Mat. 26. 41. and multitudes of places more, where Fasting is always join'd with Prayer. Self-Denial is the fundamental Branch of Christian Duty, *He that will be my Disciple* (says Christ) *let him deny himself*, Mat. 16. 24. How can any deny his Life it self for Christ when put to it, that perhaps never denied himself a Meal's Meat? And he that loves any thing (says Christ) *more than me, is not worthy of me*, Mat. 10. 37.

Body. Will you deny Christians the chearful Use of God's Creatures, *Wine*
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that maketh glad the Heart of Man, says the Scripture, Psal. 104. 15.

Soul. By Wine there is meant all potable cordial Liquors, usual to be drank at Festivals, and our own Country Liquors will chear the Heart as well as Outlandish: and indeed it were well and wholsomer if we never meddled with any foreign Liquors, unless in physical use. I deny not a moderate use of the best things at fit Seasons: there's a time for every thing that's honest, a time to rejoice on great Occasions: Festivals are not every Day: Christians may at such times a little chear themselves without an ill Habit of Luxury, but when any one too frequently allows himself that Liberty, or from Chearfulness turns it into Beastliness, he is then in no right Christian State of Salvation: more remarkable is that of *Joel* 1. 5. *Weep and howl, ye Drinkers of Wine,* and that for the Destruction such Sins brought then to their Land by a foreign Nation. And it is no wonder if those foreign Nations, whose luxurious Liquors we so abuse to Drunkenness and Excess, and by which they have got all our Money to cut our Throats with, shou'd therefore be our Destroyers, by a just Judg-

ment of God's. In short, the Scripture tells us in general of those gluttonous and jolly Companions, that are our Betrayers, *Meats for the Belly, and the Belly for Meats, but God shall destroy both it and them*, 1 Cor. 6. 13.

Body. What? do you condemn all them that eat any more than another can live on?

Soul. No: God forbid I shou'd: there are different Sizes of Men, and of Stomachs too: but yet plain Diet is best and wholsomest; and it shou'd be beneath a Christian to study, or admit of, too much pampering the Gule, as if they made *their Belly their God*, which *St. Paul* tells us (even with Weeping) that some did in his time, and thereby were *Enemies to the Cross of Christ*, Phil, 3. 18, 19.

Body. What shou'd Men do that have good Estates, but keep good Tables and eat and drink genteely?

Soul. That is indeed one principal End the World proposes for it: but I have told you already (and shall have often occasion through this whole Discourse to tell you) what better use may be made of the Superfluity of our Riches: I am not against providing plentiful Tables for the Poor, where we find that a proper and season-

seasonable way of bestowing our Alms on them, nor against a moderate and comfortable Provision for our Families and Friends. But I am against all riotous Excess, wherein ordinary Men now a-days exceed in luxurious Appetites the greatest Lords of the former sober times. And I would have Christians consider, whether they be Lords or others, that frequent Abstinences, Mortifications, and Self-denials, Temperance and Moderation, are at all times their Christian Duties: *Let your Moderation be known unto all Men*, Phil. 4. 5.

Body. What wou'd all People do that live by selling Wine and Ale, if your way were generally follow'd? And what wou'd become of the Queen's Revenues?

Soul. For the first of your Questions, let them get honester and better Trades, (which are neglected by the abounding of these Seminaries of Debauchery) such as Navigation wou'd promote, and sober useful Manufactories, to supply the Foreign Parts of the World with Necessaries. and enrich our own Countries thereby: 'Tis a fine Politick way indeed, to destroy many good laborious Husband-men and others with excessive Drinking, only to

set up some Ale-Sellers and Vintners; tho' some of these, I grant, are good virtuous Christians, that do their Duty honestly in that state of Life to which it has pleased God to call them, and 'tis pity that all other sort were not suppress'd from that Vocation; then we shou'd not have so many People tempted to Excess and Debauchery. As to your other Question about the Queen's Revenue, 'tis a senseless Suggestion; Cannot the Parliament that settled that, supply it by another way, if they please? The Queen does not get a quarter of the Money that's spent in Wine. Suppose three pence in a shilling, then let the Objectors, if they be such loyal Subjects, give the Queen three pence for every twelve pence they would spend in Wine, without drinking any; and if all do so, the Revenue is the same, and 'twou'd be much cheaper for themselves; or draw so much Wine out and give it to the Swine, which wou'd be a much better way than to make Swine of themselves. I need not here add any more concerning that modish and common Vice of Drunkenness, which is so apparently swinish, that even the Followers of it disown the Name, tho' they should be taken in the Fact; and are forc'd to insist on one common thread-

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bare Plea, that they never love the Liquor, but only the Company; but if that be true, what brings all the Company where the Liquor is, and stays them there at it till they are drunk, is unaccountable? Christians should have other Employments to spend their time on. That this Practice destroys Virtue, is too plain; and more than that, it destroys all things; for I think their all is comprehended in these four little Words, Soul, Body, Goods, and Reputation, all which do in such bid fair for Destruction; and this too, as well as Gluttony, is one of the seven deadly Sins.

Body. I think you'll be against all Diversions and Recreations at last. You will not let me be at ease, you call that Sloth or Idleness; if I play or dance, you call that Wantonness; when I laugh or jest much, you call that Levity and merry Madness, what would you have me do? sit and mope all Day like a Melancholy Fool.

Soul. No, but like a wise Man, I would have you always chearfully pleasant, but with Christian Discretion, and due Moderation: as to Idleness, I'll never allow of that; 'tis certainly the Bane of Virtue, and principal Nurse of all Vice; and it's

no less ruinous to our Bodies and Estates also: Idleness breeds Diseases, by heaping up of undigested Humours, which Action and any sort of Pains and Cares would dissipate and drive out. 'Tis like Ashes on the Fire of Life, which it insensibly extinguishes by a dull and lazy languishing; whilst seasonable Motion wou'd enliven it, and daily refresh it, as if kindled a-new, whereby our Life wou'd be prolonged to its due Period, whilst any of Nature's Fuel lasts; whereas soaking under the Ashes of Idleness, it might go out before half the Fuel were consumed. Idleness makes our worldly Affairs go to wrack too: How many are beggar'd by it? What rare Perfections and Stations might some Men come to, both in the Accomplishments of Mind, and Advancement of Fortune, but for that base Laziness and Aversion to Pains, which their idle Habits have brought on them? I love to be easie, says the Cully, I delight in Quietness and Rest, in Sleep and Lolling, what need I trouble my self with Pains and Toiles? Sweet Ease, and indulging my sensual Appetites, agrees best with my Temper; till at last the Fool sees his Loss, when it's too late. The greatest Talents have been thus buried, and those to whom
God

God has given the highest Capacities and best Opportunities of Education, have lost all the most glorious Attainments they might have arrived to, by this base, unmanly, brutish, effeminate Practice of Idleness; and when Opportunity is past, and the time they should have nicked is gone, then they wou'd struggle, but to no purpose or hopes of ever retrieving what's past. This of Sloth is usually, and very deservedly, reckoned one of the seven deadly Sins. The Scripture is most severe upon it, and makes it no less than the Murderer of a Man, *Prov. 21. 25. The Desire of the Slothful killeth him; for his Hand refuseth to labour, and he coveteth greedily all the Day long.* And *Prov. 15. 19. The Way of a slothful Man is as a Hedge of Thorns.* And *Prov. 18. 9. He that is slothful, is Brother to him that is a great Waster. Yet the Sluggard is wiser in his own Conceit than seven Men that can render a Reason,* *Prov. 26. 16. Thou wicked and slothful Servant,* says our Saviour, *Mat. 25. 26. Be not slothful,* *Heb. 6. 12. Not slothful in Business,* *Rom. 12. 11.* One of the greatest Sins of Sodom was, that Abundance of Idleness was in her, as the Prophet tells us, *Ezek. 16. 49.* VVhat need I name more places, as I might many.

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This surely is enough to make you abhor Idleness or Sloth.

Body. What say you to my Diversions and Recreations, that will prevent Idleness?

Soul. If you make it your Business, they are no better than Idleness; that's but trifling away your time, as *Domitian* the Emperor did in catching Flies all the Day: your Diversions should be few and manly, and short also, only to recreate your Spirits at seasonable Hours, after the Fatigue of usefuller Pains.

Body. Cannot I employ my self in the modish Breeding of Singing, Dancing, Musick? &c.

Soul. That's well enough for Children, and should not be their whole Employment neither; nay, but very little of it, least it turn all their Life's Business into Wantonness: and if you mean to be Master of those things, they are enough to take up a whole Life: These things fit not for Heaven; the qualifying us for that place should be our main care, which the Necessities of this Life give the best of us but time little enough for; and the more time we have to spare, the more God expects our Preparation for that better Life,
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where our Preferments will be suitable to our Progress in Virtue here.

Body. Laughter and Merriment in good Company surely cannot hurt us: they cheer and refresh our Spirits.

Soul. There is a time for all things; too much of that makes us but frothy frolicksome Fools; 'tis strangely remarkable, that the great Progress of that Folly in this Age, has almost turn'd all Seriousness out of the World; and if a Man can be but signal for jesting well, and make all People laugh heartily, he is puffed up, is admired by himself, and thinks he is so by all others. 'Tis incredible how far this has gone to banish even Morality it self; and those that shou'd be Examples of Virtue to others, think no scandalous Sin too great for themselves, if they can but bring it off with a Joke. This is now complained of by some of the wisest and piousst of Men. Even too many of those that wou'd pretend to be of the higher Rank in the Profession of Religion, are turn'd boon Companions, and Buffoons in all Company. The Scripture forbids such things under the Name of *foolish Jestings, which is not convenient*, Eph. 5. 4. Solomon says, *The Heart of Fools is in the House of Mirth*, Eccles. 7. 4. And in Chap. 2. 2. *I said*
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of Laughter, it is mad: and of Mirth, What doeth it?

Body. Does not the same Solomon speak thus, *Eccl. 8. 15. Then I commended Mirth, because a Man hath no better thing under the Sun, than to eat, and to drink, and to be merry.*

Soul. That was but an Essay of his to try it, as he said to his Heart, *I will prove thee with Mirth, Eccl. 2. 1.* But behold, says he, *this also is Vanity.* And in Chap. 11. Ver. 9. he proposes the same thing you quote from the 8th Chap. *Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, but know* (says he, after that mock Counsel) *that for all these things God will bring thee into Judgment.* I am not against sober, seasonable, modest Mirth and Cheerfulness, but against that never ceasing, frothy Buffoonry which some make their chief Conversation, to whom our Saviour's VVoe is rightly adapted, *Luke 6. 25. Woe unto you that laugh now, for ye shall mourn and weep.*

Body. I'm afraid if I should yield in all these, you'll never be satisfied in your Demands, but lay heavier impositions upon me still, and perhaps debar me of what I value more than all the other Pleasures I have

have yet stickled for in this whole Discourse. You guess my meaning, I suppose, and I can scarce hope you'll give me the least Satisfaction of that kind.

Soul. Base and unworthy Satisfactions never hope for from me: thou art asham'd it seems, to name it, and that alone is sufficient Proof of the Vileness of thy brutish Desires.

Body. Keep me in a Wilderness or a Cave then, and lead me not among them that take such Liberty as you debar me of. You know I have this to say for my self, that I wou'd rather make it lawful by Marriage, than miss my Desire; for I know of old, you wou'd consent to it no otherwise.

Soul. And must you, without sober Advisedness in the Fear of God, desire to marry any one you can lust after? unless the Prospect of Virtue in her you aim at be the chief Motive of Love, such irrational Appetites will never be cured by Marriage; 'tis but changing the Object of your Lust, when you are weary of one, and you'll be as eager then for t'other as you are now for this. I do not say you shall never marry, but when you do, let it be for the Ends God has ordained, and as our Church teaches, soberly, discreetly, advised-

advisedly, and in the Fear of God, not to satisfy carnal Lusts and Appetites, like brute Beasts that have no Understanding. Let the Fear of God guide you first; and when you can govern your self, then you'll be fitter to govern a Wife: 'tis but Hypocrisie in you to talk of Marriage now, for I know you'd be for your Pleasure any way, if at your own Liberty; for this is one of the Concomitants of Pride, Gluttony, Idleness and Merriment, which you have hitherto pleaded for. Those things must end in that other foul Carnality you are now hankering after.

Body. If you'll have the Truth on't, I hate Marriage for any other End but this; and 'twere better perhaps be a Dog at Liberty, than like a Dog with a Bottle fast ty'd to his Tail.

Soul. This is the Effect of that lewd Jocoseness you have learn'd in this vile Age; you cannot be in earnest surely after all you heard from me in this one Discourse it self. Would you be a Dog of a worse sort than ever God made any? Those were made Brutes by Nature, but they that were made better Creatures, and wou'd make themselves Brutes by choice, are the worst sort of Beasts, and would
prove

prove a Species, for Badness, not equall'd perhaps by the very Devils.

Body. Come, come, where's all the Mischief of these little Failings? 'Tis but a Trick of Youth, and that sure shou'd not hang People, much less damn them.

Soul. Just so said the old Serpent at first, from whom you learnt this; What hurt was there in eating an Apple more than can be in this thing? Has God said, *You shall surely die*, if you do it? *ay, but you shall not die*, says Satan: Which of them must we believe? there is naturally Mischief enough in this Practice; but if all the Evil were derived only from the bare breaking God's strict Command (these being the things God is pleased to try our Obedience with) should not that deserve Death both temporal and eternal? Sins against an infinite God, deserve infinite Punishment; and when People chuse Death and Sin, shou'd not they have their own Choice?

Body. Not for one Fact sure, we have Mercy now in a Redeemer; let me have it but once, or twice, or some few times to satisfy my Longing.

Soul. That will be so far from satisfying, that it will but kindle more unquenchable Desires. There's no hindring these unlawful

lawful Fires from increasing to our utter Destruction, but by smothering the first Coals. If you find it hard to deny that importunate Appetite now, it will be ten times harder after every Concession : the Horror of the Sin will wear away, and you'll be an absolute Slave to it. Besides, God may justly give you over (for your Presumption) to your *own vile Affections, when giving your self over to Lasciviousness*; he may leave you (as in such case he often does) *past feeling of Conscience, to work all Uncleanness with Greediness*, Eph. 4. 19. Nay, one Act of it is call'd selling our Birth-right, *Heb. 12. 15. looking diligently lest any Man fail of the Grace of God, whereby many be defiled, lest there be any Fornicator, or prophane Person, as Esau, who for one Morsel of Meat sold his Birth-right*. But if you were sure to commit this Sin but once, How can you be sure to escape Damnation for that once? If you were sure of true Repentance on your own Side, yet how can you tell whether the other Party (whom you'd debauch, and make your Companion in this Sin) wou'd ever truly repent? and if not, then you are guilty of her Damnation; and that's the worst sort of Murder. How can you answer for the Blood of Souls? And besides, if you
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were sure to escape in the other World, you cannot escape the Judgment of God in this World. All Sins must have their due Punishment either here or there: *David* was forgiven his Adultery as to the other World, *Nathan said unto David, the Lord hath also put away thy Sin, 2 Sam. 12. 13.* Yet we see what dreadful Punishments he received after in this World; one Son ravished his Sister, and afterwards was murder'd; another Son conspired against his Life, drove him from his House, committed Incest with his Concubines, not privately as he did his Adultery, but openly *in the Sight of all Israel, 2 Sam. 16. 22.* and many other grievous Plagues beset him. Whoever goes to Heaven must be effectually chastis'd for his Sins here, so as to make him bitterly rue that he ever committed 'em: and would any but a Fool then buy silly, deceitful, unlawful Pleasures with such excessive over-balancing worldly Pains and Mischiefs. Indeed this Sin of all others never fails of the curdest Vengeance here, and for the most part after its own kind too: *the same Measure you give, shall be measured to you again, Mat. 7. 2. Luke 6. 38. Mat. 4. 24. Job 31. 9, 10, 11, 12. If my Heart hath been deceived by a Woman, or if I have laid wait at my*

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Neighbour's Door, then let my Wife grind unto another, and let others bow down upon her: for this is an heinous Crime; yea, it is an Iniquity to be punished by the Judges: for it is a Fire that consumeth to Destruction, and would root out all mine Increase. This is the Opinion the Scriptures and all good Men give of it: and tho' tis one of the greatest of the seven deadly Sins, 'tis one of the commonest now in Fashion.

Body. But how can a Man forbear these things, without going out of Sight of all Temptations? Perhaps *Hermites* or *Anchorites* might, when kept in private Prisons or desert Woods; but when such frequent and strong Temptations occur, as this World is full of, who can always resist? Nay, when many Women make it their Business, and use all their Arts to tempt, what Man can withstand them? what Help? what Remedy in this Case?

Soul. Take unto you the whole Armour of God, Eph. 6. 13. and Ver. 16. above all, take the Shield of Faith, wherewith you shall be able to quench all the fiery Darts of the wicked: and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; praying always, with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance.

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The Scripture does not bid us run out of the World, but defend our selves thus; 'tis the Coward only runs away from his Enemies, when he has Strength enough, if he will, to overcome them. Now if you use these things truly, you will certainly find them to give sufficient Strength. Suppose you take but that one thing, the Shield of Faith, you shall be able (says the Scripture) to quench all the fiery Darts of the wicked: how much more when you add to it Prayer, Fasting, Sacraments, holy Resolutions, meditating on the Word of God, &c.

Body. How can Faith only make me able to overcome these pleasant and strong Temptations?

Soul. Very well, and certainly it will, if it be true Faith; for Example, you find the sure Prospect and Believing of a sudden bodily Death upon it, would make you able to deny it: if you were certain to be shot dead, or poison'd incurably upon it, you wou'd find Power to deny it. Did you then as firmly believe God's threatening everlasting Death and Hell Fire to follow it, you would find as effectual Power to deny it, and more effectual too, by how much eternal Death is more dreadful than temporal. But the great Fault

is, you do not so firmly believe the eternal Threats, nor credit God so much as Man. *Oye of little Faith*, says our Saviour; doubtless the Littleness of Faith is the great Cause of such treacherous yielding to the Enemy. True saving Faith is so to believe in Christ as to obey him, without which Obedience, all our pretended Faith is but false, deceitful, hypocritical, and will signify nothing but to aggravate our Damnation.

Body. Indeed you begin to startle me a little now, I confess; but pray make it a little plainer to me, that there is such great evil in this sort of Sin if you can, and that will go a great way with me.

Soul. First, there is the highest Injustice in it, to make a Whore of her that either is already, or should be hereafter another Man's Wife; you would not be so served your self. And the Sin is irreparable, there can be no Restitution nor equivalent Satisfaction made for it.

2dly, It is an indelible Stain both upon Soul and Body, *He that committeth Fornication sinneth against his own Body*, 1 Cor. 6. 18.

3dly, 'Tis of such a bewitching Nature, as when once engaged in, it can hardly ever be left off. The Scripture speaking

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of the Whore saith, *None that go unto her return again, nor take they hold of the Paths of Life*, Prov. 2. 19. that is, none comparatively, scarce any. The Scripture speaks of the bewitching Nature of Sin, *the Deceitfulness of Sin*, Heb. 3. 13. *O foolish Galatians, who hath bewitched you*, Gal. 3. 1. And certainly if ever there was a Witchcraft in Sin, this is the one can most claim that Quality. 'Tis like the Venom emitted from the Eyes of the Rattle-Snake, of which Travellers now living do attest what they have seen themselves, that in those desert Woods where they breed, there are many Squirrels, which they do as it were bewitch to come into their Mouths to be eaten by them: for seeing a Squirrel on a Tree where they cannot come at it, they rattle their Tail, at which Noise the Squirrel looking towards it, the Serpent casts such a Venom by the Sight from his Eyes to the Squirrels, that the poor Prey, (tho' with Horror and Squeaking, leaping from Branch to Branch) will at last be so intoxicated as to come down, and run to his own Destruction into the Serpent's Mouth. Just so he that the old Serpent has once invenomed with the Whore's Eyes, *goeth after her* (according to the Scripture Expression) *as an Ox goeth to*

the Slaughter, Prov. 7. 22. Tho' he sees the Danger, and knows his Doom, yet he is so bewitch'd with the venomous Inchantment of Whoredom, when once he has tasted of it, that he must run into the Mouth of the old Serpent headlong to his own Destruction.

4thly, 'Tis a hindrance to the Propagation of Mankind: Whores seldom bear Children; and how many Bastards soever be gotten by it, it hinders thrice so many honest Births.

*5thly, It breeds infinite Disturbances in the World, ruins many Families, destroys many Peoples Health, and opens Pandora's Box of Plagues to the Earth. If this be not enough, consider how God hates it, and you cannot then but think it worthy of all Abomination. *Ye are the Temple of God, says the Apostle, 1 Cor. 3. 16. And he that defileth the Temple of God, him will God destroy. The Body is not for Fornication, but for the Lord, 1 Cor. 6. 13. And know ye not that your Bodies are the Members of Christ, and shall we take the Members of Christ, and make them the Members of an Harlot, God forbid? 1 Cor. 6. 15. Be not deceived, says the 9th Verse, such shall not inherit the Kingdom of God.* 'Tis certain this one Sin is so peculiarly detest-*

detestable to God, that it never escapes his signal Vengeance here above all Sins whatsoever, next to Murder; and doubtless brings more exterminating Judgments on the World than Murder it self, because it is more frequent and abounding. There is really no dreadful Judgment of the Lord's that comes upon a Nation, City, or Family, in this Temporal Life; but it is chiefly brought down by this very Sin. *Let no Man deceive you with vain Words, for because of these things cometh the Wrath of God upon the Children of Disobedience,* Eph. 5. 6. And what those things are we are told in the Verses before, *Fornication, Uncleanness, Filthiness,* with the Addition of one Sin more to the Number, that of *Covetousness*: And the same thing we are told again, *Col. 3. 5. Fornication, Uncleanness, inordinate Affection, evil Concupiscence,---* for which things sake the Wrath of God cometh on the Children of Disobedience. 'Tis certainly true, that this very Sin has been always the Cause of the greatest Destructions this World ever felt. The whole Earth was once drowned to wash away this Filth; *Sodom* was burnt for it; the *Israelites* often destroy'd for it, and many other Nations. Particular Persons Judgments for it, would make a Volume

to mention. This is confirm'd by all Prophane History as well as sacred Writ, and therefore no wonder that we are so earnestly caution'd against it: What can be more pressingly and fervently spoken to us than this? *1 Thes. 4. 1. We beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye wou'd abound more and more: for ye know what Commandments we gave you by the Lord Jesus: for this is the Will of God, even your Sanctification, that ye should abstain from Fornication, that every one of you should know how to possess his Vessel in Sanctification and Honour, not in the Lusts of Concupiscence, even as the Gentiles which know not God-- for God hath not called us to Uncleaness, but unto Holiness.*

Body. I confess you have satisfied me now on this Head, and think nothing else is like to create much Difference between us, could I once well conquer this: unless one thing more prove troublesome, that is, the great Desire I have of Riches, which I find you are not kind to me in.

Saul. Nor ever will I be kind to the indulging of Covetousness; that's the very Sin of all others, that the Scripture usually

usually joins in the same black List with the now mention'd Sins of Uncleanness. *For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ and of God, Eph. 5. 5. And the same thing, Col. 3. 5. Evil Concupiscence and Covetousness which is Idolatry. No Man can serve two Masters, says our Saviour, ye cannot serve God and Mammon. Mammon, or the Object of our Covetousness, is the God of this World, which blindeth the Eyes of them that believe not, 2 Cor. 4. 4. And we are positively told, That the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves thro' with many Sorrows, 1 Tim. 6. 10.*

Body. Oh! but Riches are excellent things, and give us all the mighty Advantages of Life. I heard a wise Man say, he that speaks against Riches is a Fool, and knows not the Value of them.

Soul. He was never the wiser for that: there can be no true Value in them, but so far as they enable us to Charity, and thereby purchase the Blessedness of Eternity. *Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Ha-*

Habitations, says our Saviour, *Luke 16. 9.* 'Tis called the *Mammon* of Unrighteousness, because Riches are generally the Occasion of the most Unrighteousness in the World; but when turned to this good use, they'll make us Friends in Heaven to receive us into Happiness.

Body. What is there of the Happiness of this World, which I may not attain by Riches? O how many sweet Gains you have hinder'd me of by this Humour? What great Steps might I have made by this time to an honourable Fortune, but for this strange Folly, and all the Scruples you have still thrown in my way, and so hinder my getting that which you let go with others?

Soul. I know I have often hinder'd you of unjust Gains, which you might have gotten by Lies, Deceit, or other unlawful Means. They that have got things so, much good may they do them; but I am sure they have bought them too dear, and will never get any real good by them, but a great deal of Mischief. *As the Partridge sitteth on Eggs, and hatcheth them not;* (saith the Scripture) *So he that getteth Riches, and not by Right, shall leave them in the midst of his Days, and at his End shall be a Fool,* Jer. 17. 11. I deny as the falsest thing

thing in the World what you allege, that all the Happiness of this Life depends upon Riches, and am certain the richest People are generally the unhappiest, and find nothing but Disappointments; those, I mean, that seek to place their Happiness in such things: mark them all, and you'll find how generally they are all puffed up with Pride, Lust, and Passion; how every little thing frets them, if cross to their Desires; how full of Envy, Fury, Injustice, and Oppression they are; what Gall, Rancour, Malice, and Frowardness they shew to all that will not sloop to their Humors, and adore the gilded Idol. How fearful they are when a Plague rages, or their Life is at Stake, how their very Sleep is broke; *The Abundance of the Rich will not suffer him to sleep, Eccl. 5 12.* How little Quietness they enjoy from the Ostentations they must make to be gaped at, the Visits, the Ceremonies, the Fashions, &c. In short, how fickle their Health is, how little they are beloved, how unstable their Fortune is, how lewd their Children generally prove, and how soon their Riches and great Acquisitions moulder away to nothing again. The 73. Psalm draws the Picture very lively of those that place their Happiness in Riches, from Verse 7, to

to Ver. 12. *Behold these are the ungodly that prosper in this World, they increase in Riches: but the 18th Verse says, They were set but in slippery Places, and then cast down to Destruction: how are they brought to Desolation in a Moment.* Our Saviour's strict Charge is, *Luke 12. 15. Take heed, and beware of Covetousness, for a Man's Life (that is, the Happiness of his Life) consisteth not in the Abundance of those things which he possesseth.*

Body. May I not endeavour to be rich without all this unlucky Omen?

Soul. No, if you desire it to consume upon your Lusts: You have enough already for Necessaries, and all you should desire more for, should be chiefly to enable you to do more good; and I grant, that to propose to your self also some reasonable Improvement of your Family's Fortune along with your charitable Deeds, may not be sinful, provided your Desires of this be with great Indifferency submitted to God's Will, without too much Care or Eagerness; but *set your Affections on things above, and not on things on Earth, Col. 3. 2.* Now if we desire them but for those good Ends, we shall not be over-anxious, nor much matter whether they come or no. God knoweth what is best for us, and to him

him we will chearfully submit. But above all things we should count it the most miserable Madness to do any ill thing to increase our Wealth, no, not if our Lives lay at Stake for it: If we be true Christians, God will not suffer us to want Food and Raiment so long as he thinks fit to give us Life; *and having Food and Raiment, let us be therewith content*, 1 Tim. 6. 8. for all that's beyond that, may have some Convenience, but no Necessity: *and a little that a righteous Man hath, is better than great Riches of the Ungodly*, Psal. 37. 16. *For what Good is there to the Owners of increased Riches, saving the beholding of them with their Eyes*, Eccl. 5. 11.

Body. Is it not commendable to raise a Family, and make my Children great?

Soul. No Man can do that; it is God setteth up one, and putteth down another. *The Lord maketh poor, and the Lord maketh rich*, 1 Sam. 2. 7.

Body. May not I as well say, no Man can get Riches for himself, because it is God giveth Wealth? and no Man can raise himself, because God gives all Fortune?

Soul. God gives us no doubt to live and move, and giveth us all things else; but these are the common Measures of his general Providence, whereby he maketh Effects

fects to follow the Course of their natural Causes. But there are peculiar Paths of his hidden Providence, whereby thro' those inperceptible Agents and Instruments he insensibly manages, he bringeth things to pass sometimes, by Ways we can give as little account of, as of his more apparent Miracles : and the case you instance of raising my self, is not alike with that of raising my Posterity ; because I am Master of my own Actions, but not of theirs ; I can avoid for my self that which would destroy my Fortune, but I cannot do so for them, they must stand on their own Legs.

There must a more peculiar and persevering Blessing of God's Providence concur to make Wealth descend to posterity, than is first requisite to the gaining of it : But that I am far more uncertain of, and those future Events are much more out of my Power and Reach. If God had an Intent to raise one of your Children, he could do it by a certain Grain of Wit put into his Head, or by other little Accidents, such as the World could not so resist as to hinder his Rising ; and unless God intends that, all your Scraping will signifie nothing to that purpose. Many People think, by their amassing Wealth
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together they have rais'd a Family, when they have, perhaps, but for a while set them up the higher, that they may have the greater Fall. *He bringeth down them that dwell on high*, Isa. 26. 5. *He that trusteth in Riches shall fall*, Prov. 11. 28. If your Children be good, they'll have enough; if bad, too much.

Body. Would you have all People careless then, and use no Endeavours of good Husbandry?

Soul. Far be it from me: we must even labour with our Hands, rather than want wherewith to give to him that needeth, Eph. 4. 28. 'Tis almost as great a Vice to be careless in our Affairs, as to be a covetous Idolater; we must do our Duty in our Station with Industry, Prudence, and moderate reasonable Care; and if God gives our Affairs a Blessing, be thankful, by a liberal Practice of Charity in the first place, and then improve the rest for them we are obliged to provide for, after our own reasonable Expences are defray'd, and not squander it on our Pride, Lusts, or evil Appetites, nor prodigally cast it away with lavishing Hands; for who knows what God has provided for our Posterity. and what Good he may bring out of them one Day. But it would be Madness in us
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to be covetous for those Ends and future Events which we have not the ruling of : And indeed it seems a sort of Witchcraft on some People, that they scruple not what they say or do to get Gains, nor how unjustly they falsifie their Faith, run into more Debts than they are able to pay, or ever design to pay ; but even when their Debts pinch them, do yet squander like those that owe nothing, and as if all were their own that they consumed on their costly Appetites. *The wicked* (saith the Scripture) *borroweth, and payeth not again*, Psal. 37. 21. Those are certainly the covetoudest People in the World.

Body. No sure, the Beaus that run in Debt are generally noble spenders, and as free as Princes. How can they be called covetous ?

Soul. So are generally all Highway-Men, Thieves, and Robbers, they spend as freely, for lightly come, lightly go : and of the same Class are those that run in Debt, and never heed to pay more than is extorted by the Law. They are genteel Robbers, they'll spend nobly as much as they can any ways compass while they live, and afterwards let the longest Liver take all he can find. This is a far worse sort

sort of Covetousness than coveting to make my Family rich ; for this is coveting to rob others, to make my Family Poor, and to spend it on my Pride and Appetites. Tho' this Covetousness, which is so much in fashion now, be one of the seven deadly Sins, yet brave Fellows will chuse even the worst sort of it.

Body. These People will pretend for all that to Christianity, and be very angry not to be thought good Christians.

Soul. Because that's a Name of Honour, and these pretend to be Men of Honour. They have no other Notion of Religion than as it consists with, or makes for their Vain-glory : they have a strange Deity they Idolize, that is, Glory in the worst sense. They wou'd reconcile Pride and Christianity together; and if they cannot do that, resolve to stick to their Pride and Appetites, and bid farewell to such Religion as will not agree with that. Some it's true, set their Belly on the highest Altar, but for the most part, 'tis their Pride occasions even that, and they glory in it: one of the noblest Commendations among them is, they eat and drink as well as any in the World; *But their end is Destruction, whose God is their Belly, (says the Apostle) and whose Glory is their Shame, who mind*

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earthly things, Phil. 3. 19. Certainly if they believe there is any God, they must think him to be of such a Nature as they would have him; one that would not easily fall out with a Gentleman, would not be angry at him for such necessary Matters, and living alamode as the World goes, for being a noble Shifter, for pleasing himself genteely. *These things hast thou done* (says God) *and I kept Silence: thou thoughtest that I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine Eyes*, Psal. 50. 21. These Proselytes of *Lucifer*, these sort of Men of Honour, would break thro' Fire and Water, and even (if they cou'd with Safety do it) through the very Bowels of all in their way, to their beloved Pride and Appetites: What have they to do with such Religion or Conscience as wou'd eclipse their shining Gallantry? they'll leave that to poor sneaking Souls that know no better things: give them popular Vogue for brave Gentlemen among the luxurious Worldlings, give them the Rich-Man's Lot, that *sared sumptuously every Day*, Luke 16. 19. and let such Men as wou'd go another way for Heaven, take *Lazarus* his Condition if they will, for these will go to Heaven in State, or no way.

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But, alas! they have their Reward, *Let not thine Heart envy Sinners, but be thou in the Fear of the Lord: for surely there is an end, and thy Expectation shall not be cut off,* Prov. 23. 17. *Be not thou afraid when one is made rich, when the Glory of his House is increased: for when he dieth, he shall carry nothing away, his Glory shall not descend after him,* Psal. 49. 16. *Fret not thy self because of evil Doers, neither be thou envious against the Workers of Iniquity, for they shall soon be cut down like the Grass, and wither like the green Herb,* Psal. 37. 1. And read that whole Psalm of 40 Verses, which is most worthy to be had always by Heart.

Body. Methinks in the former part of your Discourse on this Head you seem'd jealous of Riches, as if there were Danger in them, is it not the best Condition of humane Life to be rich?

Soul. I am certain it is not, but just so far as it may be subservient to the future Life, how hardly shall they that have Riches enter into the Kingdom of God, Luke 18. 24. And the Apostle says, Riches are a Temptation and a Snare, 1 Tim. 2. 9. *They that will be rich fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. Our Saviour speaks of the Deceitfulness of*

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Riches, Mat. 13. 22. And Wo (says he) unto you that are rich, Luke 6. 24. Riches profit not in the Day of Wrath, Prov. 11. 4. And read St. James 5. 1, 2, 3, 4, 5. You cannot but conclude then, that seasonable is that Advice of the Psalmist, Trust not in Oppression, and become not vain in Robbery; if Riches increase, set not thine Heart upon them, Psal. 62. 10. And that Prayer of Agur's, for every one that finds himself in Danger of the like Temptations, Prov. 30. 7, 8, 9. Two things have I required of thee, deny me them nor before I die. Remove far from me Vanity and Lies; give me neither Poverty nor Riches, feed me with Food convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain. I could make it out by many undeniable Arguments, that the middle Condition of Life, in a moderate and mean Competency, is the best for the generality of Christians, and for many of them, even the poorest Condition: to which our Saviour has great Regard, to the Poor the Gospel is preached, and blessed are ye that are Poor. Tho' if God give us Riches, we are not to throw them away, nor to lose them by Laziness and Idleness, nor yet to thirst af-
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ter them; but the great Care must be to use them aright, and then they'll turn to account in the better VWorld.

Body. I do not know how a Man can be content in a mean Condition of Life; Can there be any Happiness without the things that shou'd make us happy?

Soul. Those are not outward things: true Contentment is seated in the Mind it self, and not in the things without us, and such Contentment is always in our own Power, through Grace, whereas no outward thing is so: and if our Happiness depended upon outward things, which are not always at our own Command, it would then be in the Power of every Chance to make us miserable: all Happiness consists in the Satisfaction of the Mind; and if I resolve to be satisfi'd with whatever outward Conveniences God sends me in this VWorld, and for the rest content my self with the better Promises he has given me hereafter: then I am truly happy in this very Life. They that are not so content, are but just in the same unreasonable Humour with froward and peevish Children, that will not be content with what their wiser Parents allow them, but are mad for all things they can lay their Hands upon, and even more than

they can reach, and whatsoever they can see, or else they will be miserably discontented, and for ever disquiet themselves. But when such Children are well disciplined with the Lash, their haughty Humour's quell'd, and taught to acquiesce chearfully in their Parents Distribution and Choice of what they shall have, they can then be happily pleasant and contented with any thing; and so should we if we were obedient Children to God. 'Tis only the Pride and Peevishness of our Mind disturbs us; let us mend that, and we shall be happy within in spite of the World. How many poor Christians are, we see, more content, chearful, and happy than their richest Neighbours, if we measure Happiness by the Satisfaction of their Minds, Quietness of their Souls, Health of their Bodies, and by all the true Measures of a delighted Spirit. And *St. Paul* teaches us by his Example, both how to want, and how to abound, and in every Condition therewith to be content, *Phil. 4. 11, 12.*

Body. As the World goes now, your Doctrine upon the whole, must seem very strange to it: you'll get but few Disciples.

Soul.

Soul. I can't help that: what I teach is not so strange as true: I am not the first that have spoken these things: I learnt them my self from others.

Body. How can they brook this? that you are against all the better sort of the World; against Riches, Birth, Cloaths, Equipage, Eating well, Drinking well, Diversions, Pleasure, and what not?

Soul. I am not against these things, but against the Abuse of them. There is no Pride nor other Sin in them, when used with Moderation, Justice and Charity. I know Riches, Honours, Birth, Power, are the good Gifts of God; and those that have them, ought to be respected according to the Station God has placed them in; they having the greater Account to make themselves unto God for those Talents. But if they turn God's Blessings against himself, and by their Ingratitude in the Abuse of them, render themselves unworthy of them; 'tis then only I am against them; and 'tis not my Words, but the Word of God, that condemns them. Do I not give you clear Scripture for all I say?

Body. Yes, you do well to take Sanctuary with that Sword of the Spirit: I know those that wou'd challenge you

for less Affront than you have already given to most of the Gentlemen of the other Sword.

Soul. There you are fallen in with the next monstrous Sin, that compleats the modish Perfections of those Gentlemen you are speaking of; that of Envy, which occasions Murder in Duelling, which he is counted no Gentleman now, that will not engage in. This is a principal Effect of Envy, one of the seven deadly Sins; and the last of them which I have to speak of, which compleats the Evidence, how fashionable all those Sins are now in the World. Murder of some one is usually Envy's inseparable Companion, which always causes incurable Hatred; and whosoever *hateth his Brother is a Murderer*, saith the Scripture, 1 Jo. 3. 15. *and ye know, that no Murderer hath eternal Life abiding in him.* Envy is scarce ever satisfied till it end in Murder, and would alway glut it self with that, if it durst: Murder is subjoin'd to Envy. Rom. 1 29. *Full of Envy, Murder, Debate, Deceit, Whisperers, Backbiters, Despitiful, Proud, Boasters, Inventers of Evil things:* yet this is one of the usual Accomplishments of our modern modish Gentlemen.

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Body. Is not Emulation the Occasion of much Good sometimes ?

Soul. Yes : But it is a great Mistake to think Emulation and Envy the same thing. Emulation is an observing with delight, what is good in another, with a Desire to equal or outdo him in those Virtues ; whereas Envy is a Spite or Anger at the Virtues of those whom we never intend to imitate, but bear them Malice for out-doing us, and standing between us and our Vain-Glory, or any other end we aim at, or for having better Fortune in any worldly things than we. This is a splenatick Canker, which wou'd suffer none but our selves, or who we please, to enjoy any thing. But above all things, be you sure to envy no Man for doing Good ; that is peculiarly the Devil's Quality. The Preacher was troubled at this, *Eccl. 4. 4. Again I consider'd all travail, and every right Work ; that for this a Man is envied of his Neighbour.* Another place says, *Envy is the Rottenness of the Bones,* Prov. 14. 30. And in another place, *Wrath is cruel, and Anger is outrageous ; But who can stand before Envy ?* Prov. 27. 4. Therefore look always upon fester'd Envy, as the most monstrous of all Vices, next to Murder, and as Brother to Murder it self.

self. But this Branch of Envy which terminates in Murder by Duelling, is so predominant in this Age, that it needs a close and sharp Reflection to unravel and lay open the Mischief of it; because we see so light account made of it, even by those that call themselves Christians. This being a Subject that has too much scap'd both Press and Pulpit: and tho' our Gazetts are often loaded with Accounts of this sort of Murder constantly practis'd, yet hardly shall you hear or see any thing spoken against it to the purpose; tho' nobody can doubt but Murder is one of the horridest Sins, which unqualifies People for Heaven, and fits them for the Devil, whose Children follow his Steps; for *the Devil was a Murderer from the Beginning*, says our Saviour, *John 8. 44.* But it's amazingly strange to see what Infatuation Satan has brought the Generality of us under, by establishing a Custom (and that among many of the best Quality) to murder a la mode by Duels, pretended for Honour.

Body. It is so common, that I know not how I cou'd avoid it: 'tis expected that I should challenge any that affronts me, else I shou'd be ridiculous and odious to

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Gentlemen; and as contemptible, if I shou'd refuse a Challenge.

Soul. I know it is so, and that's the Wonder. Shou'd it not indeed be a matter of the greatest Admiration to any rational Creature, to see the crying Sin of Murder, the most prodigious of unnatural Sins, countenanced and avowed, abetted and maintain'd as just, among any civilized Nations, tho' of Heathenish Religion, much more among Pretenders to Christianity, to have the same generally practis'd as gallant and honourable, nay, press'd upon us, and cherish'd on pain of Ignominy, and of Punishment from some sort of Superiours. The Sin of Duelling in cold Blood, on any casual Pretence of Affront, or any passionate Pique, or any drunken Misunderstanding, is at this Day so common even among Professors of the Reformed Religion, that a Man shall not only be branded for a noted Coward, but shall perhaps by his Superiour Officers be prosecuted to be turn'd out of all Commission of Military Employ, who refuses either to challenge, or answer a Challenge, for certain Punctilio's, agreed upon by corrupt Customs and false Notions, to be supposed Violations of Honour. And the Design of such Challenge must

must be to kill or be killed, as it happens; the Blood of one or other, and perhaps of both; and it may be of the Seconds too, must end the Dispute. This abominable Custom is so serviceable to the Designs of Satan, that they who believe there is a Hell or Devil, must be barbarously stupid, that so much promote the Enlargement of that wicked Empire; or at least must be under strange Prejudices, or Ignorance of the plain Precepts and Doctrines of Christianity, or else of the indispensable Necessity of Obedience to them. That very wicked Men shou'd be ignorant of these things is no great wonder, but that sober intelligent Men, shou'd be led such a Dance, by the unthinking Croud of atheistical Wits, is unaccountable.

Body. I have heard this Fact asserted to be no Murder, if it be done fairly, as they call it, giving the other all just Equality to make his best Defence.

Soul. That can be no excuse from its having the Guilt of Murder, if we consider the flat Contradiction of this Practice to Christianity, and particularly to the sixth Commandment, by which Commandment, *Thou shalt not kill*, our Saviour shews to be prohibited Quarrels also, and
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intemperate Anger, in his Sermon on the Mount, *Mat. 5.* In which Sermon he gives us all the Sum of Christianity. And his beloved Disciple St. John says, *1 John 3. 15.* *He that hateth his Brother, is a Murderer; and ye know, that no Murderer hath eternal Life abiding in him.* He is a Murderer, at least in some Degree, the nearer it approaches to such a Quarrel as may end in the Blood of one of them. *He that sheddeth Man's Blood, by Man shall his Blood be shed,* Gen. 9. 6. for, says the next Verse, *in the Image of God made he Man;* which is the Reason given for the Strictness of the Precept against shedding Man's Blood, because, besides the Injury to our Fellow-Creature, it is an unmaking the Work and Image of our Maker, and none but he that made us has right to destroy his own Work and Image; so that none must shed Man's Blood but God, or he that God authorizes or commands to do it: otherwise, 'tis the most flat and inexcusable Murder.

Body. Do not Soldiers kill their Enemies, and Executioners kill Criminals?

Soul. Yes: but that is by Obedience to God's Commands, who has commanded all Subjects to obey their own supream Magistrates; and if their King be engaged
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in a just War with others (or at least so far as they can tell a just War) they are to defend, and obey him, in fighting his Battels, and in the Execution of Criminals too. Now they to whom God has given the Power of Life and Death over others, as sovereign Magistrates, or others deriving it from and under them, do but execute the Authority of God against Malefactors, in shedding their Blood for such Crimes, as God and the known Laws, made by Magistrates under God, do condemn them for; their Death is from God and his Vice-gerents, who bear not the Sword in vain, as the Scripture tells us, *Rom. 13. 4. He beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil;* which Power once ceasing, there would be no living in the VVorld for the Injustice of evil People.

Body. May not I defend with my Sword, my Life or Goods, if another endeavours forcibly to take them away without Law or Right, only by strong Hand or Robbery?

Soul. You may; if any Man injuriously assaults another's Life, over whom he has no Authority, the other having then no way left to save his own Life, but by dis-

disabling or killing the unjust Assailant, he is then authoriz'd by God in the Law of Nature so to defend himself, and then the Death of the Injurer is from himself, he is his own Murderer. In no other Case but these, or the necessary Defence of a Man's dependant Family or Goods, in such Exigency, as when neither the Law nor any other Means cannot possibly interpose to prevent the present Violence; in no other case, I say, can the shedding of Man's Blood escape the heinous Guilt of the great Sin of Murder.

Body. If I may defend my Life or Goods, my Reputation or Honour is dearer to me, and I had rather perhaps lose Goods or Life than that: And why shou'd I not defend that as well?

Soul. To that I answer, First, if your Reputation were or could be assaulted with Violence of Blows, you might defend it with the same; but if the Assault be only with the Tongue, the Tongue is enough to defend it, besides what legal Redress may be had in greater Cases; and if the Injurer does only scold, he should only be laugh'd at. When a Man changes one sort of Weapon, and flies to another, 'tis as good as an Acknowledgment that he is worsted at the first: so when Men
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change a verbal Engagement into Blows, he that first does that, owns himself worsted at Wit and Genius; but especially if he carry a fester'd Malice, and makes an after Quarrel for it, at another time: for whatever Mitigation present Heat and unruly Passion might seem to bring for a sudden Quarrel, (tho' that it self be but a lame Excuse) yet nothing can in common Sense be pleaded for a deliberate Resolution to kill or be killed, after sufficient time to consider, nay, it may be after a Night or two's Sleep and Premeditation; and this Engagement not with my Country's Enemy, but my Neighbour, and as good a Subject perhaps, as capable to do my King and Country Service as my self. This thoughtful Care of challenging, or answering Challenges, is Malice prepenſe, and Murder with a Witness, in all Senses of all Laws both of God and Man.

2dly, I answer, there is a great Difference between this way of defending Goods, and defending Reputation or Honour; the Case is no way alike; for if I defend my Goods, I have them left, I save them and enjoy them; but by this way of defending Reputation, I am never the nearer to keep and enjoy it, unless I
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place Reputation or Honour only in being thought a lucky Murderer. For example, Suppose I live like an Atheist, or in Drunkenness, or in Adultery, or other scandalous Vices, and another says so of me, then he says true, 'tis certain; Will my killing that Man presently make me to be no Atheist, Drunkard, or Adulterer? if not, How is my Honour or Reputation saved? these Vices will still be of bad Repute, and dishonourable to any Man.

Body. Tho' I did live such a Life, yet perhaps I might by challenging or fighting People that speak of it, hinder their Tongues from traducing me.

Soul. That's impossible; tho' you shou'd kill 20 for it, you may only make People more wary how they let it come to your Ears again; but that will not save your Reputation: nay, there's nothing may sooner destroy a Man's Reputation than that he does not hear what the World says of him, for so his Reputation may be quite ruined before he knows that it is attack'd: this is the Reason why many furious Quarrellsome Men are so proud, and think highly of themselves, when nobody else does: because no body will venture a Quarrel by telling them their Failings: but suppose a wicked Man cou'd hinder all Peoples Tongues, can he hin-

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der their Thoughts? Every Man's Reputation or Honour lies in the true Esteem others have of him; and that's only in their Hearts or Thoughts; for without that, the outside complemental Shew is but that hypocritical Shadow of Honour, which God himself abhors to receive from those that *honour him with their Mouth, whilst their Heart is far from him.* So that it is utterly vain to think this way will defend any Man's Reputation: unless such a Man can think to bully all the World out of their Senses.

Body. But what if an ill Tongue shou'd slander a Man undeservedly? A virtuous Man may suffer so, and what Remedy then in your way?

Soul. I answer in the first place, if it be a Slander of any Consequence, there's a legal Remedy to be had, and away to punish the false Tongue; in the next place, if the injured Person is known to be (as the Case supposes) a virtuous Liver, no Slander of a vile Tongue can fasten on him; for all the virtuous part of the World will count him a Villain that scurrilously endeavours to defame a virtuous Man. So that a Man's Virtue, and not a murdering Weapon can be the only Defence

of his Honour, under God, and the Laws Protection.

Body. Are you justify'd or seconded by all, or most of the Learned Divines in this Matter, that giving and answering Challenges of any kind, is such flat inexcusable Murder? Perhaps 'tis but one Doctor's Opinion.

Soul. It has been always the constant Sense of all that ever were wise and learned in the World; all the eminent Writers in all Ages, have condemned premeditated Duels as flat Murder, where any Life is so taken away; but especially among Christians, tho' the Life escapes, yet 'tis designed Murder, Murder in the Heart; and 'tis impossible to say, what can in that case hinder why God should not take the Will for the Deed, as well as in the case of intended Adultery, or any other grievous Sin; they that have resolved on it, have, in some degree, already committed it in their Heart, *Mat. 5. 28.* Now that Duelling is counted Murder by all Divines, as well as by all Judges, and Interpreters of humane Laws, is so obvious, that I shall not trouble you to quote the Authority of any more than one for all; one who beyond Exception, was the most incomparable for Judgment, Learning,

Piety, and all Virtues put together, that our Nations knew in his Age, that is, the admirable Dr. *Hammond*, in whose first Volume (of the four great Books his mighty Labours have compiled) in his practical Catechism, *Lib. 2. Sect. 5.* we find the Case of Duels briefly, but fully stated; that whole Section about the Import of the sixth Commandment is highly worth the Perusal; but that of Duels is but a short thing of one Page, where he affirms, That in all Duels, where any is killed, both the Challenger and Answerer are Murderers. Nay, (says he) if by Equality of Fortune, both come safely off, yet the voluntary putting my self on that Hazard, is Guilt enough for a whole Age's Repentance and Humiliation, to consider what had become of me, if I had thus fallen a Murderer of my self, or my Fellow-Christian. In short, he asserts, that no Injury or Affront whatsoever, can be sufficient Excuse for offering or answering Challenges to fight; and he sums up all that is or can be lawful in Case of being challenged, to excuse a Man from the Guilt of Murder, by relation of a Story, which was a true Matter of Fact in his Days. The Narrative is this: A Gentleman of Quality having passed an undecent

cent Reflection upon another in a publick Place, the injured Person sent him a Challenge next Day, he answer'd, he was sorry for his Offence, and would give the Gentleman any sort of Satisfaction that might prevent shedding of Blood: but nothing would serve the other but Blood: the Gentleman, in point of Conscience and Christianity, refus'd accepting the Challenge, but still tender'd and pressed all sort of imaginable Satisfaction else, in begging his Pardon before the same Company, or any reasonable way of Amends; but nothing would appease the other, who threatned he would draw on him wherever he met him. The Christian Gentleman (for so I must call him that had Conscience) avoided all unnecessary Occasions of coming in the other's way; but at last, after some Weeks, happen'd to meet the other unexpectedly; the angry Man drew and fell on, the Christian defended himself and killed the Challenger, and herein he is by *Dr. Hammond* acquitted as guilty of no Murder; but had he omitted any of the former Cautions, or fought him upon less Necessity, he could not have been innocent: and this is the utmost that in such a case can be done by any Christian that intends to escape the

Guilt of Murder. And now I might ask you, and all that follow such Practices, if you all consult together, how can you answer me this: If such Actions be downright Murder, in the undoubted Sense of our Church, of the Civil Law, Statute Law, Common Law, and of Christ's Law too; Are you Christians or no then? *Why halt ye so, as the Prophet asks, between two Gods? 1 Kings 18. 21. If the Lord be God, follow him: but if bloody Baal, than follow him.* If ye be Christians, and Protestants too, how come ye to frame to your selves Notions so contrary to all Religion? and seem to be under Creeds, Commandments, Practices, and Manners quite opposite to those of the Church you were baptiz'd in, and profess to be Members of? No Account surely can be given for this, nor any Excuse offer'd for it.

Body. Yes, Honour is the Excuse, and seems a very justifiable one, to them that follow it.

Soul. That is a wild mistaken Notion of Honour. Alas! there is no Honour to be found in this Course, but the quite contrary, when brought to the true Test. We shall find so little of Honour in the Matter, when fully consider'd, that we have more need to be ashamed of that
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Misapplication of the Name of Honour to a scandalous Vice, which will appear to be but pitiful mean Pride, vile rebellious Pride, that had the Honour to have the Devil for its first Parent, and is therefore descended from a noble Family; and the nearest a-kin to it among Mortals, are the beggarliest sort, the ignorantest Fops, and the most ill bred Clowns; For who are generally so proud as they? and 'tis fit indeed that it shou'd dwell only with such. But true Honour is another thing. Acts of Beneficence to our Country, worthy Deeds to the Advantage of our Nation or Mankind, virtuous Performances, that bring Glory to God, Honour to our King, Security to our Religion, or Safety and Benefit to the Common-wealth; these are honourable Undertakings, and to spend our Blood against the Enemies of our King and Country when justly called to it, to kill or be killed then, in the necessary Defence of our Lives, Liberties, Laws, Government, Nation, Religion, and Families, *Pro aris & focis*, as the very Heathen's express'd it, *Dulce est pro patria mori*. This is a most glorious Achievement, here lies true Honour indeed; and 'tis certain such worthy Acts and personal Deserts, were the right original of all true

Nobility : but he that has no more to shew for his Nobility, but that his Ancestors did first acquire their Honour thus by true Desert, and thinks it should now be entail'd upon him only for his Swearing, Whoring, Gaming, Drinking, and Duelling, and that because he was descended of such worthy Parents, from whom he is now so degenerate; alas ! he is contemptible in the Sight of all wise Men, who despise him in their Hearts, whatever Fools think of him, and however it be carried outwardly : an honest Peasant shall generally be more esteem'd of among Christians, and is one that shall take place of the highest of those quarrelling Sparks in the other World. And tho' Courage against our Enemies be so honourable, yet the Art of Quarrelling at Home with one another, is a mean and pitiful Vice, a sordid Luciferan Pride, and of no more Honour than the Butcher-Boys cuffing at bloody Noses, but of much greater Malignity in the Destruction both of Body and Soul.

Body. Did not Kings allow of single Combats or Duels in former times, to end Controversies ?

Soul.

Soul. 'Tis true, some Heathen Monarchs have allow'd some Controversies to be decided by single Combats, and the Ratification of the supream Magistrate might then be pleaded in its Justification and Honour by Pagan Principles; but Christianity has turn'd that *Barbarism* quite out of Doors, and all Christian Laws and Governments are against it, nay, the very Fundamentals of Christianity are overturn'd by it. The principal Foundation of Religion the Apostle makes this, *that every one that nameth the Name of Christ, should depart from Iniquity*, 2 Tim. 2. 19. *The Foundation of God standeth sure, having this Seal----* Let every one that nameth the Name of Christ depart from Iniquity. Then certainly to do the contrary, and practise Iniquity, must among Christians be very dishonourable. *Avenge not your selves*, says the Scripture, *Vengeance is mine, saith the Lord, and I will repay it*, Rom. 12. 19. And again, *Heb. 10. 30. For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord.* Now is it not very honourable to snatch God's Rod out of his Hand, and usurp his Authority against my Neighbour's Life, whom he has given me no Authority over. What just Pretence this
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Practice can make to Honour, I cannot possibly understand; nay, 'tis impossible there shou'd be any; for our Kings or Queens, who are the legal Fountain of Honour, allow no such ways of Honour, and if they did, their Allowance wou'd be illegal, and consequently void. Our King, Lords, and Commons, all joining in Act of Parliament, have made it in the highest degree dishonourable, unless it be honourable to deserve the Gallows by the establish'd Laws of the Nation, which honourable Reward some do obtain by such Methods. Now what a prodigious piece of Nonsense were it, that Men of true Honour indeed should suffer such a spurious Notion of Bravery to creep in among them, such a bastardly Term of Honour to be look'd upon and own'd among them, as the genuine Issue of a great Spirit, when it is but a vile Brat nursed up by the Stage, and maintain'd chiefly by a Parcel of Reprobates, Debauchees, Atheists, Whoremasters, Drunkards, and Desperado's, Surely there cannot possibly be any true Honour in what is so diametrically opposite to true Christianity, and to all Laws derived from God or Man. It wou'd be a great Imposition upon Men of Honour if they

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shou'd be always under a Necessity of aping Play-Actors, or following the vain Fancies and Notions of Fencers, Poets, and Bullies. Undoubtedly, if we consider'd what infinite Mischiefs this Vice has done us from time to time, it wou'd be astonishing to see it should be kept up still amongst us. Good God! what Number of brave Men have we lost in thus sacrificing their Blood to this *Moloch*? How many good Soldiers have our Kings and Country lost? and how many Families ruin'd by the Death of those that have been thus killed? and all by silly slight Occasions of Quarrels, in Imitation, forsooth, of the Fashion; which Fashion was at first set up but by some drunken Rake Hells, purposely to acquire some Fame or Vain-Glory, by shewing that Dexterity in Pushing, which they learned from their Scoundrel Fencing-Masters, and in which a paltry Rope-Dancer, or one that has no more Honour than deserves a Rope, shall perhaps out-do the greatest and noblest Lord in *Europe*. So that it is a clear Case this Practice is so far from Honour, that it is fit only for him that is *sine Re, sine Spe, sine Fide*: which you may find to be an ingenious Author's Definition of a Man, the most contrary to Honour or Gentleman that

that can be. I shall not tell you what single Name he calls him, but he describes him to be one without any worldly Substance, without a Livelyhood, or Hopes of any better Condition, and without any Faith or Religion. *Sine Re, sine Spe, sine Fide*, make what you can of such a one, and he's the fittest to be a Dueller.

Body. One would think that as long as Men of Honour do sometimes practise this, it were enough to denominate the Practice honourable still.

Soul. No; that can no more make it honourable than Adultery can be honourable, because Men of Honour sometimes practise it; 'twill only dishonour themselves, and is suitable to none but him that has neither Fortune, Hopes, Honesty, nor Religion.

Body. This Evil has got such deep Footing, that some Remedies should be thought on to cure it. I would gladly know what Means might be used to suppress this Custom, if you think it possible to be done.

Soul. It is not hopeless yet, but that this vile Custom might be easily kicked out, and the Evil remedied, if but some few things were done.

First,

First, If our Parliament would make it yet more penal than *France* it self was forced to do, and to take into their hearty Consideration to suppress it effectually, *Vix & Modis*: for I cannot believe but that all honest Gentlemen, nay, Men but of heathenish Morality and common Sense, much more of any Christian Piety, wou'd gladly be rid of the Tyranny this debauch'd Custom has laid on them, of being (upon any Account) oblig'd to give or answer Challenges.

Secondly, If the General Officers of the Army would make it a Rule, that every Officer that passes an Affront upon another (such as has been usually esteem'd a sufficient Cause of Challenging) shall beg that Person's Pardon upon his Knees, before the whole Company he passed it in, or else, if he refused that, that they would make it their Interest to get him broken forthwith and disbanded: that would be a better and more honourable Satisfaction, than a single Person's taking, the Almighty's Authority out of his Hand, and avenging himself, contrary to all Laws both of God and Man: and it cannot be feared that this would lessen any Man's Courage: for it's certain Christianity teaches the greatest Courage; and the con-

contrary is the greatest Cowardise. *Fear not them that can kill the Body only*, says Christ. To fear God chiefly, and obey him in spite of all the World, is the greatest Courage: but to disobey God's Laws for fear of Men, or their Reproaches, is poor, pitiful, mean Spiritedness; and therefore he that dares not be so ingenuous, as to confess his Fault; he that is so cowardly, for fear of Bullies Reproaches, that he dares not beg Pardon where he has done Wrong; he that for fear of the Upbraidings of his own Lusts and Passions, and of his debauch'd Companions, dares not practise so much Self-denial as to stick resolutely to his Christian Principles, he too much *fears them that can kill the Body only*, the Men of this World, their Ignominies and Reproaches, and so is a rank Coward, and fit to be broken: Whereas the true Christian, that doth the most freely sacrifice his Reputation or Goods to God, when they come in Competition with his Commands; he will, with the greatest Alacrity, sacrifice his Life also in a truly honourable Way, to do God and his Country Service.

Body. I take these two Proposals you have offered, to be unlikely to suppress this evil Custom sufficiently, because we
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may, perhaps, never see them enacted, or not vigorously put in Execution if they were enacted: they seem too much above our reach, rather to be wished and pray'd for, than to be suddenly expected.

Soul. I own that; and therefore shall make other Proposals now which are more in every Christian's Power.

The third Remedy I offer is, that all Christians that are put upon Juries in such Cases, should make severe Inquisition after Blood, and not stifle the Cry of Blood; if they do, they are Murderers too, and that not only of the Man that's kill'd, whose Blood is then before them; but also of all that may be kill'd hereafter upon the Encouragement of their Lenity in their Verdict. 'Tis certain, the Easiness of Juries on the Trial of such Homicides, is one of the chiefest things that encourages the Practice: whoever has a Hand in bringing off a Murderer, is guilty of the Murder; and let not such think to cloak their Injustice under the Name of Mercy. Our Saviour (they say) had Mercy on a Thief; but I answer, he was no Murderer, as far as we have Account. 2^{dly}, Tho' he had Mercy on his Soul, yet he did not save his Body from suffering, or pardon him as to the Punishment of

of this World. 3dly, As God can forgive all Sins, as he is not only the Supreme Judge, but also the Searcher of Hearts, and so can tell (and 'tis He only can tell) when People are qualified for Pardon; yet no Mortal must presume to forgive the Wrongful taking away the Life and Blood of another, which lies before him for Justice; he can forgive Injuries to himself, but not to another. No, if a King do it, he is liable to God's Tribunal; for it is equally unjust to acquit the Guilty, as to condemn the Innocent; that must not therefore be called Mercy which is the greatest Cruelty. *The Mercies of the Wicked are cruel*, says the Scripture, *Prov. 12 10.* And 'tis the greatest Cruelty to let innocent Blood lie without Justice; 'tis not only Cruelty to the murder'd Person, but also to the whole Nation, which is defiled and endanger'd thereby. *Blood defileth a Land*, Numb. 35. 33. *And the Land cannot be purged but by the Blood of him that shed it.* Let such Jury-Men therefore beware least the Blood of the whole Nation lie at their Door. In short, it is certain, if our Juries were generally strict in this matter, Duels would not be so frequent, and that would be one means to suppress them. 4thly, It would

would be reasonable that all such differences should be left to two Gentlemen indifferently chosen, and they to judge who is in the wrong, and what sort of Christian Satisfaction should be reasonable, and if they differ, refer it to an Umpier; and whosoever will refuse that Christian Office of deciding, or will not submit to the Decision without Murmuring when done, let such an one be accounted no Gentleman, and shun'd by all others: 'tis our Saviour's Rule, *Mat. 18. 15.* *If thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone; if he shall hear thee, thou hast gained thy Brother; but if he will not hear thee, then take with thee one or two more; and if he will not hear them, tell it to the Church,* (that is the Rulers, Bishops, or Ministers of the Church, *but if he neglect to hear the Church, let him be unto thee as an Heathen-Man and a Publican,* which surely were counted no Gentlemen among Christians. *5thly.* Let a Man be uniform in Piety: convince the World that he's a conscientious Christian, by living in no ill Course, and he'll never pass for a Coward, if he give no Cause to be so deem'd but only refusing of Duels: for 'tis natural for Men to be influenced

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by their Principles, and when he is known to be consciencious in all his Ways, every one shou'd expect that his Conscience shou'd guide him in that as well as in the rest of his Actions; and so it will undoubtedly pass for the Result of his Conscience: whereas he that will venture Diseases and Sicknes for Satisfaction of his Appetites, in Revelling and Drunkenness; venture Life and Limb for his Lusts, Soul and Body for Mammon, or for this World's Pride of Life; it can naturally be attributed to nothing else but Cowardise, if he refuse to venture a Duel also, for his Pride and Passion; and therefore no wonder if any that is not a true Christian Liver should lie under that Censure; and besides, 'tis certain that all the Courage (if it may be call'd Courage) which Men shew in that Action of premeditated Duels, is no other than the wickedest Cully shews in his Debauches, whilst he boldly ventures his Soul to eternal Damnation for the Satisfaction of his Lusts and Appetites: And should that be call'd Courage which is the worst sort of Fool-Hardiness? Shall a Man be call'd a Coward for not being stark mad in the worst sort of Madness, even leaping into Hell-Fire? 6thly, Let us consider, that

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we are not only Christians, but Protestants, of the purest Profession of Christianity, which is to protest against all Corruption of Life and Manners, as well as Error of Doctrine; and therefore we must mortifie all our evil Appetites, Pride and Passions, and practise true Self-denial: there is no other way but Self-denial to attain the Kingdom of Heaven, *He that will be my Disciple, says Christ, must deny himself, and follow me, Mat. 16. 24.* Now none but Christ's Disciples (which every true Christian is) hath any part in the Kingdom of Christ and of God. And let not the Commonness of this Sin, nor the footing it has got in the World, discourage any good Christians: We must *not follow a Multitude to do evil, Exod. 23. 2.* and be not conform'd to this wicked World, says the Apostle, let the Fashion be never so general, nothing can excuse a Christian for following it.

Body. Pray, what Answer can I give if a Gentleman shou'd send me a Challenge?

Soul. There may be many Answers good enough for such a Message: that of *Augustus Cæsar to Mark Antony* (who sent him a Challenge to fight a single Duel) was smart enough; If he be weary of

his Life, says he, he may find ways enough to dispatch himself, for I'll not trouble my self to be his Executioner : but we have a better Answer to fit our Religion ; you may tell him, I am a Christian, by which Profession I am obliged indeed not to fear Death, but only to fear God ; and so that Life God has given me, I am ready to lay down for him and his Truth, but not for the Devil, or any Lust or Passion. God or his Vice-gerents over me may command my Life ; but every proud or pettish Appetite, Passion, Malice, or Vain-Glory, shall not ; and I should scorn to make a Martyr to the Devil either of my self or another, were I able to kill 20 at once. But if after all this, the implacable Man will assault you in such a way as the Laws of God and Man do allow you to defend your self ; you may then do so fairly, relying more on God, and the Justice of the Cause, than on any thing else, even the greatest Courage, Strength or Skill.

Body. But what shall be said to those that will not comply with any of your Advices in these Matters ; neither as to giving nor answering Challenges ?

Soul.

Soul. All I can say is, that they are really no Christians: for they do but mask a *Pagan Practice* under a Christian Profession. What! shall we pretend Christianity, and live under Heathenism? Or, shall we make Christianity and Gentility contradictory to each other? Gentility should have a better Sense with us: it means People of good Education, good Manners, good Parts, and good Fortune, all which enables them to do the more Good, and to be Examples to the inferior or poorer sort. Examples, I say, of Piety, Virtue, Gentleness, and goodness of Nature, which includes Condescension, Mildness, Humility, and all such Excellencies of the Life of Christ our Master: which is quite contrary to Pride, Haughtiness, Stubbornness, and implacable Furioussness of Humour; which false Notion of Gentility wou'd represent, as if to be a Gentleman, were to be a Man of the most inexorable, fierce, and bloody Passions, the hardest to forgive an Injury, and the readiest to spill Blood, which is the Character rather of a Robber, and of an inhumane Assassine, or Murderer. Christ our Saviour was undeniably the greatest Gentleman, and he bids us learn of him, *Learn of me, says Christ, for I am meek and low-*

ly in Heart, and you shall find Rest to your Souls, Mat. 11. 29. But to learn of some modern Gentlemen now a-days, is to learn a quite contrary Lesson; when a Man shall hardly escape stabbing, that in the least disoblige their Pride, or interferes at all with their vain Humours. Christians are or should be the anointed of Christ, (for *Xριστός* is *Unctus* or anointed, and Christians are the anointed) can we pretend to be such, and practice Duelling Fighting, and Blood-shedding with our Brethren? Can we pretend to have our Hearts inflamed with the Love of God, and yet be acted with such wild Fire from the infernal Flames? Can we pretend to have the Holy Ghost, the Blessed Spirit of God dwelling in us, and yet practise as if we were inspirited by the Devil? Is this the way to Heaven? Is this the way the primitive Christians took? Can we pretend to be Followers of them, when we are following this *Ignis fatuus* of Hell? What Chapter or Verse of the whole Bible shall we find the Challenger in? Where shall we find this point of Honour there? Indeed the first Place we meet any thing like the Practice, is in *Gen. 4. 8.* where *Cain* kill'd *Abel*.

Body. Cain kill'd his Brother basely, so that they will tell you that cannot be brought for the Original of this honourable Way (as they call it) of Dueling.

Soul. How can any one tell that? how does it appear that his way was more base than their way? 'Tis likely enough that wicked *Cain* challenged *Abel* fairly, as they call it; for it is said, *he talked with him in the Field*; no doubt that was about the Subject of his Quarrel, and that *he rose up against him*, before he slew him; all which may suggest that he did not surprize him: yet he is branded for the first of Murderers among Men. And *St. John* says, *Cain was of that wicked one*, that is, of the Devil, *1 John 3. 12.* And *St. Jude*, speaking of wicked People, says, *Wo unto them for they have gone into the Way of Cain, and perished in the Gainsaying of Core*, *Jude 11.* How many have gone that way in this Age, the Lord knows. But here we must remark, that Murder and Rebellion are join'd together, *Cain* and *Corah*. So that the surprizing and killing a helpless Body, that cannot defend himself, is not the only thing should be call'd Murder, tho' that be the basest, yet it is not the only Notion of it: eve-

ry Rebel is a Murderer, and every Murderer is a Rebel, in Construction of Law. And so Murder is made Treason by our Laws in this Kingdom, and Treason is equall'd with Murder; and he that kills in a premeditated and design'd Duel, is legally guilty of both Murder and Treason, and acts in Defiance to the greatest known Laws both of God and Man. And pray what greater Aggravation does it need to make us bless our selves from it? this being certainly one of those great crying Sins that call for Vengeance on our Nation, and bring down God's Judgments on our Heads, which seem still to hang over us by very slender Threads. The Sword, the Plague, and the Famine, are three of God's terrible and sore Judgments, as he calls them by the Prophet *Ezekiel* 14. 21. And indeed we seem so ripe for the worst of them, that we have now the greatest need sincerely to implore God's Mercies, and speedily to endeavour an Atonement for this great Sin of Murder, by a general and true Repentance, and utter Extirpation of it. One single Murder conniv'd at, is enough to bring Judgments on a Land, *Blood crieth from the Ground*, Gen. 4. 10. And we are told, *Blood defileth a Land, and the Land*

Land cannot be purged but by the Blood of him that shed it: much more is the Land defiled when so many escape. So that our Land being so polluted, we need not wonder if our Neighbours the *French*, who have so far exceeded us in Zeal against this Sin, having made much stricter Laws against it than we, should for that Reason it self prevail against us, and punish our indulging it, without our speedy Recourse to God by true Repentance.

Body. How can it be feared the *French* should get the better of us, when they are worse than we in other Matters? they being Papists and we Protestants.

Soul. But they are good enough to be our Hangmen tho': and that was always God's usual Method to punish his own People by the Hands of worse, as he did the *Israelites* always by the *Edomites*, *Philistines*, and other idolatrous Nations, to whom he delivered them usually for a Prey, when they transgress'd his Laws by such national Sins, in case of general Impieties, *Judgment begins at the House of God*, says the Scripture, 1 Pet. 4. 17. And *begin at my Sanctuary*, says God to the *destroying Angel*, Ezek. 9. 6. And certainly if ever national Sins, and general Transgressions

gressions in Impieties of the highest Nature were rise among Christians and Protestant Christians, 'tis now to be seen in the most notorious manner that ever the Protestant Religion can be capable of. So that 'tis highly probable we can neither go much further, nor much longer in them, without our utter Ruine and Extermination: for so the *Israelites* were used, and they were the natural Branches of God's Vineyard. Now if God spared not the natural Branches, says the Apostle, *Rom. 11. 21. take heed lest he also spare not thee;* which there is no other way to prevent, but by our speedy Recourse to God by true Repentance, and *turning our selves from all our Transgressions, that so Iniquity may not be our Ruine.* The Lord make us truly sensible of the Value of Souls, and of the Price of Blood.

Body. We have been long on this Subject, I think you have said enough on it.

Soul. 'Tis well if it be not too much: but this Sin being so high in the Fashion, and being very often one unavoidable Effect of Envy, the last of the seven deadly Sins, I design'd to expose to your View in their natural Deformities: I could not well avoid saying all I have done to it. Envy most usually causes
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it, and other Sins of Kin to it: as bearing always a spiteful Mind, which would murder a Man's Reputation when it cannot, or dares not, his Body. You need no more, I hope, against any of the seven deadly Sins: while the Scripture stands, these Sins must appear black as Hell.

Body. No, I have enough of your Scripture, till I have a better Opinion of it. This Scripture is an odd Book; methinks I could deal well enough with you, but for the Authority that strange Heap of old fashion'd Writings has gain'd in our Country.

Soul. Alas! how Error, Darkness, and Folly misguides you: Why? that Book is the only unvaluable Treasure in our Nations; without that there could be no Blessing in any thing; without that we shou'd be left like blind Wretches, dashing against every thing, and tire our selves with grovelling and searching for Truth, but never find it.

Body. Did not the Heathen Philosophers attain a great Measure of Truth, without those Scriptures?

Soul. Some few of them did gain much, but not the preciouslest part of Truth neither; and what they were true in, condemns the vicious World in the same things

things that I have hitherto shew'd you are condemned by Scripture. But what was the World the better for their Discoveries? An odd Philosopher in an Age, perhaps, guided his Life somewhat tolerably, and attained to what was counted a high Pitch of Life then; But Christianity came to make that plain and easie to the general Practice which before was scarce in Speculation. When the Light of God's Word appeared, and *shined in Darknes*; when Christ *called us out of Darknes to his marvellous Light*, 1 Pet. 2. 9. how soon did whole Multitudes of the very meanest, both of Women and Children, out do the greatest and most admired Philosophers before them, in Probity of Mind, in Contempt of the World, in Fearlesness of Death, in Purity, Charity, Temperance, Humility, and all other Virtues and moral Excellencies of the Soul? This was God's Design, that all People (and not Philosophers only) *should come to the Knowledge of the Truth, and be saved*, 1 Tim. 2. 4. If God had not revealed his Will to us, how should we have known which way to please him? How should we have known the exceeding Riches of his Grace to Penitents, on their living good Lives again, and renewing themselves by Faith and Repentance? How should we have

have known those great Motives of Heaven and Hell, and the Resurrection of our mortal Bodies to Eternity? and above all, that imaginable Love of our blessed Saviour, that stupendious Method for our Redemption? And how should we have found such Assurance of God's Love, such Heart-convincing Arguments for Virtue and Goodness, such moving Exhortations, such blessed Examples, such pure Precepts, such ravishing Hopes, and such a divine Spirit of Piety, Devotion, Instruction, heavenly Mindedness, and self-Resignation? These are Riches infinitely more valuable than whole Mountains of Gold and precious Stones. No Treasure like this divine Book; no worldly Gift of God's to Mankind to be compared to it. O this blessed, this comfortable, this divine, this ravishing Gift of God in this holy Bible, which contains all that's good, all that's lovely, all that's desirable, all that's necessary to Salvation! 'Tis so amiable in my Eyes, that I wish I could dwell for ever on it, and feast my self with these Delicacies only. *How sweet are thy Words unto my Taste, yea, sweeter than Honey unto my Mouth,* Psal. 119. 103. I shall never forget those five Verses in the 19th Psalm, the 7, 8, 9, 10, 11. Verses. *The Law of the*

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the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple; the Statutes of the Lord are right, rejoycing the Heart; the Commandment of the Lord is pure, enlightning the Eyes; the Fear of the Lord is clean, enduring for ever; the Judgments of the Lord are true, and righteous altogether: More to be desired are they than Gold, yea, than much fine Gold; sweeter also than Honey, and the Honey-Comb: moreover, by them is thy Servant warn'd; and in keeping of them there is great Reward. Oh! read this Book constantly while you live; meditate on it Day and Night; and let all other Studies be nothing to it. Its own Contents do sufficiently evidence the Divinity of it: tho' impossible for the Wit of Men and Angels to contrive any thing equal to it, for the Good of Mankind, the Advancement and Dignity of humane Nature.

Body. This Book is very little read by our young Gentlemen; scarce look'd into by any of our modish Gallants.

Soul. That's the chief Reason of their wicked Lives: Many think, that because they have read most of it once, or have heard it read, they need no more of it: but if they would read it seriously and often, till by continual meditating on it, they

they sunk it deep in their Hearts, it would, undoubtedly, have such Influence on their Minds as to make them live other sort of lives than they do; at least if they apply'd to it before they were old in Sin, and harden'd in it, and perhaps then it self, but that's great odds and next to impossible, the sooner the better; *Remember thy Creator in the Days of thy Youth, before the evil Days come.* If this delightful Book were diligently read, instead of other mischievous Books of smutty Poetry, Novels, Plays, and Romances, we should have another sort of Youth than we have, and consequently a more happy World, and more of God's Blessings on us. And both with young and old the reading this Book should be part of our constant Devotion to God, without which we shall be always cold, always ignorant, and always graceless; unless God should supply us by extraordinary Means, which he will not do for any but them that cannot come by the ordinary ways; them that cannot read (if it be not their own fault) we know not what God may do for them; but they that can, and will not, are without Excuse. If we read this Book never so often carefully, we shall (contrary to the Nature of all other Books) still find something

thing new in it, still grow in Knowledge, and still grow in Grace and Goodness.

Body. The Church of *Rome* does not so well approve of much reading in this **Book**.

Soul. It was not my Design in this Discourse, to meddle with the Controversies between the Churches that profess Christianity, but to shew where Christians of any sort come short in the true Practice of it. But because this strikes so hard at the Scripture, as if not fit to be generally read, and so would rob us of that inestimable Blessing; I must tell you, this same Scripture gives us the true Reason why some would keep it in Obscurity, *Joh. 3. 19, 20, 21.* *This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil: for every one that doth evil, hateth the Light; neither cometh to the Light, least his Deeds should be reprov'd: but he that doeth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God.* These Adversaries of Scripture would pretend some things in that Book hard to be understood: but what is so may be pass'd by, if Expositors be not at hand. Must we lose all the Benefit of
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the rest for that? All things that are absolutely necessary to our Salvation, are plain and easie there: All our Duties of Morality and Piety, Faith and good Life, Devotion and God's Worship, are plainly set down to the meanest Capacity, back'd with the most forcible Motives of Heaven and Hell, which are clearly reveal'd there. And the blessed History of our Redemption, with the mighty Love of our great Saviour, so full of astonishing and ravishing wonders, are familiarly and most intelligibly laid down and discovered to the plainest Readers; by constant Reading of which, the primitive Christians were so inspired with Virtue and Piety: 'Twas then read and known by Children, *2 Tim. 3. 15, 16. From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: that the Man of God may be perfect, thoroughly furnished unto all good Works.* Indeed that Church which robs so many of it, has a great Advantage to gain Profelytes to themselves among the more debauched Part of Mankind, both by that and other

Practices. For thus may the Generality most naturally argue : What shall we do that live always contrary to these Rules ? How shall we be saved ? The Church of Rome gives us Hopes, tho' we live thus till Death, she'll save us at the last cast, if we'll then join with her, and comply with her Ceremonies. Then this is surely the only way for us, who cannot live such Lives as this rigid Doctrine teaches. Here's the only Remedy : Our merciful Saviour, considering our Infirmary, has appointed an Order of Men to wash away at our Death, all the Sins of our Life, and that on very easie Terms too : so then let us go.

Body. VVhat is the use of the Clergy, but to save People thus in Extremity ? VVhat were they appointed for else ?

Soul. For the Ministry of Reconciliation between God and Man, to beseech you in Christ's stead, *to be reconciled to God*, 2 Cor. 5. 20. that is, to come over to a good Life, through Faith in Christ ; and for this purpose they are to preach to you, to officiate in Divine Service, to pray, to administer the Sacraments, to bless, comfort, counsel, exhort, rebuke, to be as spiritual Parents and Physicians of the Soul, and to ordain others after them,

them, for the same sacred Offices, that there may be a continual Succession of Men in such holy Orders, for the Government and Discipline of the Church, which is Christ's Mystical Body, and made up of a Society of chosen Members, that have renounced and forsaken the wicked Ways of this World; and by their good Lives and holy Conversation are, through Grace, become the Elect of God, in opposition to the Children of this World, who walk in Unrighteousness, living in Ungodliness and worldly Lusts: to draw us out of which Sickness and Distempers of the Soul, by all the Gospel Remedies, and to bring us to a healthy godly Life of the Soul, is the Business of the spiritual Physicians: not to send all the Reprobates in the World to Heaven at their Death, who will not be cured of their Wickedness in their Life, but continue brutish in their Practice as long as they can, and then will throw themselves into the Hands of any Mountebank that will promise them infallible Salvation at the last cast. This is the true Reason that so many turn to the Church of *Rome*, (which she boasts of) only when they are dying: which I am so far from being surpriz'd at, that

I wonder rather a great deal more, that all wicked People do not go to her at that terrifying time of Death and Sickness, and perhaps the Ignorance many Protestants are in, who think that even our Church hold the Sufficiency of a bare Death-bed Repentance to the Salvation of wicked Christians, may be one main Cause why all, or most of our wicked Livers, do not pass over to *Rome*. For what hopes can they have with us? We have but one way to Heaven, and that is a good Life according to the Gospel, through Faith in Christ. They must mend their Lives, by following Christ's Precepts in their Practice, or else be unavoidably damn'd. It is not, rend your Bibles and turn to Mass, but, *rend your Hearts, and turn to the Lord your God*, Joel 2. 13. And in *Isaiab* God says, *Wash you, make you clean, put away the evil of your doing from before mine Eyes; cease to do evil, learn to do well: seek Judgment, relieve the oppressed, judge the Fatherless, plead for the Widow*; then follows, *Though your Sins were as Scarlet, yet shall they be as white as Snow*, Isa. 1. 16, 17, 18. And the Prophet *Micah* tells us to that Question, *What shall we do? Wherewithal will the Lord be pleased?*

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He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, to love Mercy, and to walk humbly with thy God? Micah 6. 8. Which the Apostle calls, denying Ungodliness and worldly Lusts, and living soberly, righteously and godly in this present World, Tit. 2. 12. These are the Rules, Directions, and Instructions of that blessed Book of God, the Holy Scriptures, which you must always read, and follow, if ever you mean to be saved; for no other Book has shewn us the Path of Salvation, or can tell us there is any Salvation, but this only blessed Book of Books. He that doth the Will of God, shall understand more of this Book than any one else. Psal. 25. 14. The Secret of the Lord is with them that fear him, and he will shew them his Covenant. And John. 7. 17. If any Man will do his Will, he shall know of the Doctrine---of God. The Devil of Ignorance is cast out by the Word of God, and by Prayer. Pray therefore constantly that God would grant you to understand more and more of his blessed Word; for Prayer both Publick and Private must still be join'd with the reading of his Word, Pray without ceasing, in every thing giving thanks: for this is the Will of God in Christ Jesus

concerning you, 1 Thes. 5. 17. And Luke 18. 1. Our Saviour set forth a Parable to shew that Men ought always to pray, and not to faint: for which Duty there can be no Direction, Help, nor Pattern, like what is to be found in this heavenly Book of God, the Holy Scriptures, which is the greatest Promoter of that holy Duty, as well as the greatest Suppressor of all Iniquity.

Body. Well, I think what you say is undeniable. This Book I am sure is the greatest Scourge to all Sin, and I am fully resolved to consider it better hereafter; tho' I confess, that very thing made me have less Kindness for it heretofore, because it clashed so much with my Appetite, and was so severe against all kinds of Sin.

Soul. Do you firmly and thorowly believe this Book then, and every Word in it? if you truly and sincerely do, you will never go astray. There is no habitual Sin can possibly be continued in, but by want of full and sufficient Faith for all things herein spoken. Whilst you hesitate in the least, whilst you have but an ordinary Credit for it, or for any part of it, you will never be in the right way. If you can but truly say, you are
a Chri-

a Christian, you have gain'd all Points. If any Sin or Temptation beſet you, do but ſay, I am a Chriſtian; and if you ſay that ſincerely, you are preſently ſafe; that Word, Chriſtian, if you be not hypocritical, but really ſincere in calling your ſelf one, will be a ſure Amulet and infallible Preſervative againſt the ſtrong-eſt Efforts of Sin and Satan, and againſt all the worſt of Evils. To be a Chriſtian, and to believe all this Book of the Holy Scriptures, entirely and cordially, is the ſame thing, when once we are baptiz'd into this Faith; therefore look upon it all, and every Sentence in it, as if God ſpoke the words to you perſonally, as he did to *Moses*, Face to face; and then 'tis impoſſible you ſhould act contemptuouſly againſt them. Get but true Faith, and you get all things; true Faith will remove Mountains of Difficulties out of your way. The Apoſtle gives you a whole Chapter of forty Verſes, *Heb. 11.* to ſhew what Wonders the Heroes of old did by Faith, *and by Faith we are juſtified*, Rom. 5. 1. *By Faith we are ſanctified*, Rom. 26. 18. *Through Faith we are ſaved*, Eph. 2. 8. *The juſt ſhall live by Faith*, Rom. 1. 17. Heb. 10. 3. So that with great Reason was that unanimous Petition made

by the Apostles to Christ, *to increase their Faith*, Luke 17. 5.

Body. The Lord increase my Faith: I own I am extreamly satisfied with what you have spoken, and do absolutely promise to be henceforth entirely obedient to the Precepts of God's Word, and submissive to your Instructions.

Soul. *Love not the World then, nor the things that are in the World; if any Man love the World, the Love of the Father is not in him: for all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father,* 1 Joh. 2. 15. Can you learn this Lesson?

Body. I hope so, through God's Grace, and your Help. Methinks I find a great Alteration in me already, and something opens my Heart after an unusual way.

Soul. Give God the Praise, his Grace has now found Entrance, I hope; and if you follow that, you'll be happy henceforth indeed, and find all the flashy Joys of this World but empty Names, compared to the transporting Delights of a good Conscience void of Offence: this will make you surmount the World, abundantly support and arm you against all the Evils of it. This will put you into that blessed Security and Stability of Spirit,

rit, that *nothing shall in any wise harm you*; and the certain Prospect of your blessed future Eternity will be such a ravishing Entertainment thro' all your Pilgrimage here, that all the most Sensual enjoy will be despised by you like the Possessions of a Mole-Hill. O blessed Lord! *How great is thy Goodness which thou hast laid up for them that fear thee*, will then be your perpetual Song.

Body. I am perfectly ravished already; methinks I never saw the true Beauty of Christian Happiness before. What miserable Worms are we when we follow nothing but earthly Senses?

Soul. We are so indeed, and better is the shorter Life of a Worm, than that which is harassed with those longer Agonies of muddy Sensualities: 'Tis no wonder, if wallowing in the Mire of brutish Nature sixty Years, should seem too long a Life for Mankind here to be troubled with; and therefore the Shortness of our Life appears to me one of the best Circumstances of it, and Death (the sweet Finisher of thole Calamities) to be the happiest Part of our Lot. So the Scripture says, *Better is the Day of Death, than the Day of ones Birth*, Eccl. 7. 1.

Body.

Body. That's quite contrary to the common Opinion, that thinks the longest Life the most desirable thing, and we generally look upon Death as our greatest Enemy.

Soul. That may be so to the Wicked, because it brings them to their deserved Punishment: but to the Righteous, 'tis only a finishing of their Sorrows, and beginning of their eternal Joys. A Sleep of their Body, and a most ravishing awakening of their Soul; and so of holy People in Scripture 'tis usually said when they died, they *fell asleep*, Acts 7.60. 1 Cor. 15. 6. 18. 1 Thes. 4. 13, 15. 2 Pet. 3. 4. Now Sleep is pleasant to a wearied Body, and the sounder they sleep, the more Satisfaction: 'tis only Wickedness and Unbelief makes Death formidable, *Blessed are the Dead which die in the Lord, saith the Spirit, that they may rest from their Labours*, Rev. 14. 13.

Body. But still I should think the longest Life best; we might take that Sleep time enough after it: and if God would let Man live a thousand Years here, or as long as this World lasted, that would be a Life indeed, who would not be for such a Life?

Soul.

Soul. None that knows God can chuse better for us than we can for our selves: since God has chosen this shorter Stage for us, we should be satisfy'd 'tis right and best: But there are some evident Reasons, which, if you consider'd them, would make it appear, that this short Period of about seventy Years, which God has given mankind generally, (for above 3000 Years past) is altogether for our Good. I shall offer now but this one Reason, which alone is abundantly sufficient: That People would not certainly be so thoughtful of a better Life, if they had so long a Prospect of this. The World soon came to that Depravity, that God was forced to shorten their Life. *My Spirit shall not always strive with Man,* Says God, when he intended to shorten their Days, *Gen. 6. 3.* The Spirit of God continually strives with Man to bring him off his ill Courses to Godliness. But Men were so perverse, that the longer they lived, the longer this Strife lasted; and God at last resolved not to strive always so long as six or seven hundred Years with one Man, but reduced him then to six score Years, that was no longer than about the fifth part of their former Age: and again before *David's* time, God

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God cut off almost half of that, and so it has continued ever since. 'Tis undoubted, many People whom the short Frailty of this Life cannot now prevail upon to have some regard for another Life, if they had 1000 Years in view, instead of sixty or seventy, would never be wrought upon, but still put off, till they saw their End as near them as they do now, and by that time their Habits would be unalterable, and so they would be for ever lost. We see how few will be persuaded even by the Nearness of their shortly approaching Death; and such surely wou'd live in much more carnal Security, if their Death were probable to be yet so many hundred Years off. They whom the Enemies at the Doors, will not alarm to provide for their own Safety, would but little heed them if they were the whole Earth distant from them: so that it was in Mercy to us, God shortened our Lives, that we might see how near our End was; *so number our short Days, that we might apply our Hearts unto Wisdom.* And suppose a Christian were never so virtuous, lived never so well, would it not be a great Misery to have his righteous Soul so long vexed with the evil People of this World, and be kept
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so long from his perfecter Happiness and Bliss? *Lord, what is Man that thou art thus mindful of him? or the Son of Man, thou so regardest him?* What could be done for us that thou hast not done? Blessed be thy Name, that thou hast given us in thy infinite Mercy, so short Trouble, and so seasonable a Rest from all our Labours.

Body. Wherefore did not Christ purchase for us Exemption from Death Temporal, as well as Eternal?

Soul. Partly for the same Reason; because we must undergo a probationary State of Life here, by our Obedience, to fit us for Heaven; whereas Exemption from Death here, would generally make People more secure, and take away many of the Motives to Obedience.

Body. Could not he have made the Wicked die, and the Righteous live?

Soul. That would not be so just a Trial of us; that would, on the other hand, take away too much the Liberty of Will, and the Rewards of Obedience; that would be too much Force on Peoples Choice, to make them do Good whether they would or no, upon Pain of unavoidable present Death. How could we tell who loved Goodness or not then? The Love of Goodness is tried by our Faith
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concerning future and invisible things ; and such Rewards especially and Punishments as are unseen at a distance : they that will ever love Goodness will count these Motives enough, and gladly comply with them. *Faith is the Evidence of things not seen*, says the Scripture, *Heb.*

11. 1. But they that will not believe *Moses and the Prophets*, neither will they believe tho' one rose from the dead, *Luke* 16.

31. Nay, tho' all that are dead should appear unto them, it would not cause true Faith ; because true Faith can only be a voluntary Assent (through the Love of Goodness) to God's Word, upon more distant future Motives, than what forces immediate Assent, without the least room to escape assenting. You may as well expect that God should force all Men to do well in spite of their Hearts, and strike them with Thunder every time they do ill.

Body. Since we must die then, and the sooner the better, Ought we not earnestly to desire Death?

Soul. That is not our Duty : we must leave that to God to chuse for us ; we know not what use he may have yet for us in the World. Holy *Job* indeed desired it ; and we find the Prophet *Elijah* requested

requested it, 1 *Kings* 19. 4. yet God did not think fit to grant it to either of them at that time. The longer we live here, if we make the right use of our time, the greater will be our Reward, and our Glory the higher.

Body. There is one thing troubles People much; that is, the Pain of Death, which they are sorely afraid of.

Soul. Alas! that is but meer Fancy; Imagination represents it a hundred times more terrible than it is: there is certainly more Pain in one fit of the Gout, the Stone, the Colick, or a Child-bearing, than in twenty Deaths. The Stroke of Death is a sleepy Narcotick, which benums all the Senses, stupifies the Nerves, and takes away by degrees the Pains of the preceeding Sickness, and the nearer the sick are to Death, the less pain they feel; and the other sorts of violent or sudden Death ends in a Minute: there is much more Pain in cutting off the Little-Finger, than in cutting off the Head. Whether Death happen to the Wicked or to the Righteous, 'tis (in respect of the dreaded Pain) but a meer Scare-Crow. The Wicked indeed will wish themselves to be always dying, when they have once experimented it, rather than abide the hun-

hundredth part of the Torture of their very Mind or Soul, when separated from their Body. The Righteous, on the other hand, will bless their Death, as the Introduction to those Raptures of Joy they shall then feel; and if there were indeed as great Pains as are usually imagin'd in it, yet they have so strong a Support against it that it would be nothing to them. The Truth is, the Wicked themselves are not half so much troubled at Death, as at the Fear of what shall befall them after; which really makes them dread it so much. But to the true Christian, Death hath lost its Sting and Venom; Christ hath taken away all that's hurtful in it, so that well may such triumph with the Apostle, *O Death! where is thy Sting? O Grave! where is thy Victory?* 1 Cor. 15. 55.

Body. That is a most happy Condition indeed which they are in, from whom the Power and Sting of Death is thus taken away. The Dread of a Hell after Death, is no doubt the great Consternation to them whose Conscience tells them, that if there be any Hell, it must be their Lot; and whether there be such a Place, is a thing now much doubted, even by some of them that own both the Creed and Scriptures.

Soul. There are many of those who seem to own both the Christian Creed and the Scriptures, and yet are in their Hearts but absolute Atheists, if we may judge of their Hearts by their freer Discourse sometimes, and by their Practice, which are the surest Rules we have to guess by; for *out of the Abundance of the Heart, the Mouth speaketh*, Mat. 12. 34. And *by their Fruits ye shall know them*, Mat. 12. 16. 20. There are few that live ill Lives, who truly believe the Scriptures; they may say they do, and have a sort of sceptical or doubtful Faith, but is not sunk thorow from the Head to the Heart, which then would be a practical Faith, and produce a true Practice suitable to it, or else the speculative Faith is nothing to the purpose; 'tis but like the Embrio of a Man before he is either born or quickened, or like the lifeless Carcass after he is dead. *Knowest thou not, vain Man, that Faith without Works is dead*, says St. James 2. 20, 26. Tho' these People will pretend to own that Book, when they think they have crafty false Glosses enough to blind the Sense of it, or at least to obscure it past vulgar Capacities tracing. 'Tis wonderful what Art the Devil has taught them to deceive themselves. Tho'

Hell be named above fifty times in Scripture, and nothing plainer in it, yet there must be no such place; they may the next step tell you, and as reasonably, that there's no Heaven, nor God neither. Hell they think is a meer Utopian Fancy. Alas! they would have none; and therefore they'll believe none, till they find themselves in the midst of it.

Body. Nay, some would allow Hell, but would have it to be no local place, nor no real Fire, but only a Trouble or Remorse of Mind and Check of Conscience.

Soul. And that they'll think to deal well enough with, they are so used to take all the Blows of their Conscience here, and smother it so well after. But why must it not be local? because we can't shew them the Spot, and prove it to be just there. Has God no more Places than they can specify by Geography? The Scripture tells us, That *Hell was prepared for the Devil and his Angels*; it tells us of the *Gates of Hell*, the *Keys of Hell*, and the *Deepness of Hell*, the *Pit of Hell*, that *Angels were cast down into Hell*; yet still it must be no place: They may as well tell you, that Heaven is no place too; contrary to the express Words

Words of Scripture, as *Eph. 1. 3, Spiritual Blessings in heavenly places in Christ.* And *Ver. 20. raised Christ from the Dead, and set him at his own Right-hand in the heavenly places.* And *Eph. 2. 6. Sit together in heavenly places.* And *3, 10. Principalities and Powers in heavenly places.* Now there is the same Reason to say it of the one as of the other; if they can't stand to it that there's no Hell at all; yet where they think they can have a little more wrangling Room, they'll affirm it is no local place, and then People will be easily brought to think it's as good as nothing if it can have no place. But those Gentlemen will find, both that there is a Hell, and that it is a terrible place too, for the Word of God cannot fail us. 'Tis true the Scripture has not fully and clearly described to us the particular place; and therefore I shall not attempt it, tho' I must confess, for my part, I know no Impossibility but Hell may be in the Center and Bowels of this very Earth we live on, and that God may have given that Fire its Bounds which it shall not pass, as he has done to the Waters: 'tis consonant to all the Descriptions God's Word gives us of it. *Isa. 14. 9. Hell from beneath is moved for thee.* And in the 15th Verse,

*brought down to Hell. And Ezek. 31. 14. delivered unto Death, to the nether parts of the Earth---- with them that go down into the Pit--- gone down to Hell, Ezek. 32. 27. And Prov. 15. 24. The way of Life is above to the wise, that he may depart from Hell beneath, with many other places: and if the contrary Opinionists would fain make Tropes and Figures of all these? I would gladly know what Figure they can make of that memorable Story in Sandy's Travels, written by that pious, learned, and highly reputed Gentleman? the matter of Fact whereof was attested both by him and by several others that were in his Company, who, out of Curiosity, whilst their Ship lay near the place, went to the Top of Mount *Ætna*, as near the flaming Mouth of it as they durst, to look in, and suddenly heard a terrible Voice there say, *Make room, make room, the rich Antonio's come*; upon which there was a great Noise, and more than ordinary Flames burst out, which frightened them hastily down again to their Ship. They knew not whom to think this rich *Antonio* shou'd mean. But some considerable time after they heard Strangers, in another Country where they came, speaking of the rich *Antonio* that died lately among them*

them, who had been extreamly rich, beyond any in those Parts : and upon Enquiry, they found he died the same Day of the Month, and about the same time of Day wherein they heard that Voice : this is the Substance of that Passage as printed by himself in the History of his Travels ; and I am credibly informed, that the Hearers of that Voice gave most of what they had to pious Uses, lived very devout Lives after , and that *Gresham-College* in *England* was founded on that Occasion, by one of the Merchants concern'd in that Voyage. Let others think what they please of this odd Passage, I do not bring it to prove that Mount *Ætna* is one of the Mouths of Hell : but I think it such a Circumstance as no body can easily tell how to solve ; for the matter of Fact, as well as the Truth and Credit of the Author, is past Exception. Nor can I tell what tolerable account else can be given of the continual Flaming of such a prodigious great Fire from the Top of that Mountain, and the Mount of *Vesuvius*, and other places, some of which have lasted thousands of Years already, and for ought we know, exceed all Records of History. If it was, as some fancy, only a sulphurous or Brimstone Mine, it would

have consumed the whole Mountain, and ten times more, in an hundred Years or less. But the Mountain continues the same still, and so does the Fire, only sometimes a bigger Eruption than at other times.

Body. It's indeed a strange Occurrence, and agrees with the Scripture's Description of Hells being *beneath, down, and below*, in the *neither parts of the Earth*, leading us more plainly to that Thought of it, than to any other. But some object, that if you wou'd confine Hell to the Center of this Earth, it wou'd not be large enough to contain all the Devils and the damn'd from the Creation to the End of the World, who are likely to be so vastly numerous.

Soul. Some foolish Pretenders to Philosophy objected once, (till confuted by wiser Men) that the Surface of the whole Earth would not be large enough for all the Children of *Adam* to stand upon at the Day of Judgment. When it may be proved, by reasonable Computation, that much less Land than *Ireland* contains might hold them all at the largest Estimation that can possibly be made of their Number to this Day. As to what Capacity may be in the Bowels, of the Earth, for a Hell, let us consider,
that

that the Diameter of the Earth is found by the Circumference to be about 6000 Miles, from which, if you take an 100 on each side for the Thickness of the Shell, (and that's much more than need be) the Vacancy in the middle will yet remain 5800 Miles deep, and the Circumference would be 17400 Miles round, which, one would think, should be capacious enough for a thousand times as many as we can imagine both the Devils and the damn'd to be.

Body. But natural Philosophy (they'll tell you) does not agree with this Description either of the Nature or place of Hell.

Soul. The Scripture bids us beware of *vain Philosophy*, Col 2, 8. What have we to do with such sort of Philosophy as would argue us out of our Religion? And how can we apply all the Rules and Measures of our natural Philosophy to things that are above Nature, to Infinity and Eternity? 'Tis true the Scripture it self says, that at the End of this World *there will be no more time*; but that means such natural Measures of time, as we have here by Day and Night, Months and Years for there will be no Night in Heaven, nor shall we need the Moon for

Seasons and to reckon Months by : in this Sense there shall be no more time ; but yet if we take time in its utmost Sense, and in the common Meaning of vulgar Capacities, it would follow, that we should have no time to praise God, no time to see God, no time to do any thing in Heaven, if we must have no time at all there. Nay, in common Speech, to make what we say intelligible, time must be in the very Definition of Eternity ; for we cannot say what else Eternity is, but such an infinite Length of time as never had Beginning, nor ever will have Ending. And there must be the same way of speaking for Place as for Time : they that would have Hell no local Place, say, it will not be so confined by local Circumscriptions , but it will be every where ; wherever the Damn'd do rove, they carry their Hell with them : and in like manner, that to the Blessed Heaven will be every where also. Now if Hell must be every where, and Heaven every where, it will follow, that Hell and Heaven will be mixt through one another, which is so monstrous absurd, that it is not to be thought of. To confuse honest and plain Understandings thus with our philosophical Subtilties , serves only to banter them
out

out of the Belief of all things, to make them meer Scepticks, and to shake and unhinge all the Articles of their Faith. True Philosophy, it's certain, is very useful to Religion, and the best Philosophers are, for the most part, the best Christians : VVitneſs the famous Mr. *Robert Boyle*, who was one of the greateſt Philosophers and Naturaliſts of theſe later Ages ; and, tho' a Layman, was one of the piousſt Men in the VWorld, and ſo great an Enemy to the modern Atheiſts, that he has eſtabliſhed a Lecture at *London* againſt Atheiſm only, to which he has given 40*l.* a Year for ever, at 5*l.* a Sermon ; which Sermons are all printed, and have proved indeed the greateſt Blow to the preſent Atheiſts, inſomuch that they are now aſhamed of their true Name, and call themſelves Deiſts. But the vain Philosophy the Scripture warns us againſt, is the Devil's Abufe of Philosophy to turn it againſt Religion, which uſe the Debauchees of this Age do turn it to, as much as they can, by applying the Diſcourſes of Infinity and Eternity to their Meaſures, and Axioms of natural Philosophy, which ought not and cannot be done ; let us ſpeak plainly therefore, and believe it firmly, that as Heaven is a place of Happineſs,

piness, so Hell is a place of Punishment and Misery

Body. But our Objectors will allow no real Fire in Hell. What say you to that?

Soul. It's the same vain Philosophy leads them to that; and shall we be laughed out of our Creed, allegorized out of the main Articles of our Faith? What can be more express than what our plain Creed tells us in the *Athanasian Exposition* thereof? *That all Men shall rise again with their Bodies, and shall give account for their own Works: and they that have done good shall go into Life everlasting, and they that have done evil, into everlasting Fire, which are the express Words of our Saviour too, Mat. 25. 41. Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. Who can dwell with that devouring Fire? (says Isaiah) Who can dwell with everlasting burnings? Isa. 33. 14. And the Apostle says, in flaming Fire shall he take Vengeance on them that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 Thes. 1. 8, 9. And why must not this be literally true? where's the Impossibility of it?*

Body.

Body. They say a material Fire cannot operate upon or hurt our spiritual immortal Bodies, much less our Souls.

Soul. How are they sure of that? Has not God made those Qualities here, and those Proportions between this natural Fire and our Natural Bodies? And cannot the same God make Qualities in another sort of Fire in the other World, which shall as much affect those sort of Bodies we shall then have, as this does here? Cannot he make Pains there of as high or higher Pungency than any he has made here? Cannot he afflict us with greater and more sensible bodily Sufferings there than here? And when he has told us he will, and that he has ordained it for the Punishment of wicked Sinners, and told us expressly of what Nature it is, that it is even *by Fire, unquenchable Flames*; Must we not believe him? It is plain here, and Chymists will tell you, that there are several sorts of Fires with us now, of very different Qualities, and that Fire of Brimstone will effect upon some sorts of Bodies which no other Fire will do, and operate where no other Flames will. Besides the strange Nature of the Fire of Lightning, which
all

all Observators thereof tell us, will operate upon the Blade of a Sword, by melting it within the Scabbard, without hurting any part of the Sheath; and this is so far from fabulous, that frequent and late Experience testifies it. Now, cannot God make things suitable to each other in the other VVorld? and make a Fire there different from all those we now know, and sharper too? Why then shou'd his Words be wrested from their literal Sense without any Necessity? The Scripture often calls Hell a *Lake that burneth with Fire and Brimstone*, Rev. 19. 20. and 20. 10. and 21. 8. And our Saviour tells us positively, that in Hell *the Fire never shall be quenched*, Mark 9. 45. Now, why must all these Scriptures be turned into Metaphors? What wcu'd it avail them to change the VVord Fire which the Holy Ghost uses? Why, here lies the Design, if People once cou'd be brought to believe that there is no Hell Fire, and that all about it in Scripture is but Tropes and Figures, then they would soon believe that every thing else is so in that Book, and that Heaven, Resurrection, Incarnation of the Son of God, the Trinity, and all the great Doctrines of our Religion, and Articles of our Creed, are but

but Figures, mystical Expressions, and in effect, meer Cant and Juggle, for indeed they are all as disagreeable to these Gentlemens Philosophy as Hell-Fire is. But stick you to the VVord of God, and always to the literal Sense, when no ill Consequence follows from it. This abusing and perverting Scripture out of its plain Meaning, has been the chief Destruction of Religion, and the only Occasion of all the Heresies and Evils among us: Let not all the Vicious in the VVorld, with their pretended (ingenious) Nonsense, banter us out of the Articles of our Faith, which are all the plainest things we have, and necessary to be clearly assented to without any Equivocation: Shall a Man mock God in pretending to believe him, and not believe him? This Creed we are commanded to believe entirely, *which, except a Man believe faithfully, he cannot be saved*: This Faith we are baptized in, and who shall Juggle us out of it? There is nothing plain in the Scripture if these be not. Let us therefore *hold fast the form of sound Words*---- *In Faith which is in Christ Jesus*, 2 Tim. 1. 13. And cast away all the Insinuations of those Deceivers with Contempt and Indignation.

Body. There are some, that tho' they would allow a Fire, yet would not have that Punishment last always; they say God is more just and merciful than to punish short Sins with eternal Vengeance.

Soul. That is in the same Error with the other, and as contrary to the Express Words of Scripture. *Eternal Damnation*, Mar. 3. 29. *Eternal Judgment*, Heb. 6. 2. *Eternal Fire*, Jude. 7. *Everlasting Burnings*, *everlasting Destructions*, *everlasting Fire* Mat. 18. 8. and *the Fire is not quenched*, Mat. 9. 44. When God has adjudged these Punishments to Sin, and everlasting Happiness to a good Life, and sets the Choice before us, *See, I have set before you Life and Death, Good and Evil*, Deut. 30. 15. *therefore chuse Life*, says the 19th Verse. Is it not just in God that the Man should have his own Choice then? Nay, it is also a great Mercy, to us, that he has made it everlasting; because no shorter Punishment wou'd sufficiently deter us from Sin: when Pleasure is near, and Punishment far off and unseen, no less than the Eternity of the distant one, could effectually over-balance the present Sweetness of the other in our View, so as to make us leave the present, and
take

take the future Choice, and we sadly see how many this has no Effect on, by reason of their Unbelief. Let us therefore, in spite of all false Teachers, hold fast the eternal Word of Truth from our Saviour's own Mouth, *Mat. 25. 46. These shall go into everlasting Punishment, but the Righteous into Life eternal.*

Body. I must needs confess I am now struck to the Heart; for I had always Hopes of some Evasion or Escape from that dreadful Word Fire, and expected it would come to no more at last than some Degradation perhaps, or some tolerable ill Condition at worst, and resolved not to part with my pleasures here for that; the Odds was not so great I thought, but that I might run the Hazard; but now you have convinced me it is absolutely necessary to avoid those dreadful intolerable Flames, which it would be the greatest Madness to venture for all this World can afford.

Soul. There you are in the right: hold fast to that: let no Enchantment take you off it; let no Witchcraft of Sin put you out of your Wits. The Terrors of the Lord are a powerful Perswasive, *knowing therefore the Terrors of the Lord, we persuade Men,* says the Apostle, *Heb.*

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5. 11. Wilful persevering, Contempt against the Power of an eternal God, should have, and must have eternal Punishment: *It is a fearful thing to fall into the Hands of the living God*, Heb. 10. 31. If we continue to provoke the Lord's Justice, we shall Infallibly find, that *our God is a Consuming Fire*, Heb. 12. 29. Deut. 4. 24.

Body. God keep me always in a due Sense and true Apprehension of his terrible Judgments, that it may have a right Influence on my Life.

Soul. To promote that good Thought a little further, Suppose now you were newly come from the Tribunal Seat of God's Judgment, and all had been transacted which you read from Christ's own Mouth, *Mat. 25. 31.* to the end of the Chapter, and you had but just now received that dreadful Sentence pronounced on you, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*, and you were now a sad Spectacle to all Men and Angels, and were ready to be hurried away to the fiery Lake by those officious Devils that would be glad of the Office, and fall suddenly on the Execution; What Confusion, what Amazement, what Woe, what

what Horror would you then be in? and how much greater yet when the dreadful Fire should actually swallow you up, where dying would be the greatest Comfort: but live you must in the everlasting Torture of those eternal Flames. VVhat horrible Screeches, what doleful Lamentations can be imagined that would be equal to, or any thing like yours then? VVhat Greeting, should I expect from you then? VVhat bitter malicious Reproaches, almost as fierce as the Fire it self, should I then receive from you? O thou miscreant Soul! (wouldest thou then bawl) Why didst thou suffer me to do those things that brought me hither? It would then be in vain for me to recriminate, (though that were all I could then do). Thou vile Brute, I told thee often, it wou'd come to this at last: for there I should be worsted: you would retort with the sharpest Fury (and that truly too) thou hellish Wretch, Hadst thou not the Government of me? I cou'd do nothing without thy Consent, wherefor didst thou not use the Power which was given thee to restrain me whether I wou'd or no? And here I should be nonplus'd, and curse my self as much as you cou'd, but still would share of the

N Blame

Blame to the restless Importunity of thy bewitching Appetites ; and to compleat our Misery, we should not fail to be both plagued with the cruel Worm of Conscience, more than with the Stings from the Scorpion Tongues of our Neighbour Devils ; and even all this is not the hundredth part of the Reality of those Miseries which no Tongue can express.

Body. This is a frightful Theme, my Flesh shrinks at those Thoughts, and my Hair stands an end at the Horror of them.

Soul. Well then if these Impressions have sunk deep enough, I hope they will produce the right Effect in the Mortification of all your evil Appetites.

Body. I shall, God willing, set heartily about it ; and for my farther Encouragement therein, I would be glad now that, by changing this dismal Scene, you wou'd state the Case on the other hand, and suppose me one of those most happy Creatures that receive that joyful Sentence, *Come, ye blessed of my Father, inherit the Kingdom prepared for you.*

Soul. Ay, there would be the blessed Transports, there would be those Raptures of Felicity, which exceed the Tongues of Men and Angels to express.

Body.

the Soul and the Body. 179

Body. I would gladly have a full Description of those Joys and Glories we are then to partake of in Heaven.

Soul. That is impossible, no Descriptions can set them forth in their utmost Realities. The Brightness of those Glories are too transcendent to suffer their Nature to be discovered by us, where *the Righteous shall shine as the Sun in the Kingdom of their Father, Mat. 13. 43. And as the Brightness of the Firmament, and the Stars for ever and ever, Dan 12. 3.* The Splendor of those Heavenly Mansions, where the Inhabitants themselves shall outshine our Stars, must needs be too dazling for weak sighted Mortals to discover. Perhaps if it were fully known to us, it wou'd ravish our Souls out of this World, and make us unfit, as well as impatient, to stay longer in it. *St. Paul was caught up into Heaven, and privileged to hear unspeakable Words, which it was not lawful for a (mortal) Man to utter, 2 Cor. 12. 4.* The chief Reason, I suppose, of our wanting exact Descriptions of it, is from our want of Ability to receive it; as blind Men that never could see, cannot tell what you mean by Colours, if you describe them never so long; so till our Eyes are open'd, and

our Capacities fitted for those wondrous and unintelligible future Joys, we are here but in the dark concerning them.

Body. If they be not such Pleasures as we have here, how can our Bodies relish them?

Soul. How came you to relish such Pleasures now, as you could not when you were a Child; and such Pleasures then, as you cannot now? Is it not God that made the Objects and Faculties that cause all Pleasures? And shall he not make a Happiness suitable to our better Natures as well as to our worse? Shall a Bee take Pleasure suitable to its Nature among Flowers, and a Bird among Trees? And shall not rational Creatures, after God's Image, have suitable Pleasures to their Natures in Heaven? As it is certain our Natures will be higher and better there, so it is, that our Pleasures must be accordingly; so that no Man can reasonably doubt of his having a Happiness provided for him there, which he shall relish with infinitely more Delight than he can do any thing here. Our Pleasures will exceed those here, more than a Man's does a Child's; yet still more manly, not brutish, nor of such a gross earthly Nature as are suited to Corruption and Frailty, no filthy Appetites,

petites, such as are necessary to be restrained by Laws and Commands given against them, to regulate and moderate such vain Desires as we find here to prove as unsatisfying in their Enjoyment as they are delusive in their Expectation. And tho' the true Nature of those Pleasures, and of that Glory, is too great to be fully understood by us here, and too heavenly to be revealed to earthly Dust and Ashes, yet we have enough told us in Scripture to support our greatest Hopes and highest Thoughts concerning it; it is alluded to by the Names of the greatest Glories this Earth can propose to us, or the Understanding of Mortals can conceive, as *Kingdoms, Crowns, shining Robes, Joys without end, Pleasures without Allay, the Absence of nothing but of all Troubles, and in one Word, everlasting Happiness.* St. Paul calls it a *Crown of Righteousness*, 2 Tim. 4. 8. And St. Peter calls it an *Inheritance Incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you*, 1 Pet. 1. 4. St. John says, *they are before the Throne of God,--- and he that sitteth on the Throne shall dwell among them*, Rev. 7. 15. To doubt our most satisfactory Happiness then, when God dwells among us so nearly, is to doubt whether God can be happy, or can make us so. *The Lord our God*

shall supply all things, and we shall reign for ever and ever, Rev. 2. 2. 5. The Vision and Fruition of God must needs give us all true Satisfaction. We shall behold his Face in Righteousness, and be satisfied when we awake in his likeness, Psal. 17. 15. Therefore we cannot possibly be defective in any thing that can perfect our Felicity, In thy Presence, O Lord, is fulness of Joys, and at thy right-Hand there are Pleasures for evermore, Psal 16. 11.

Body. Enough, enough; I am now clearly of your Opinion, that if I once saw the full Sight of that beatifical State, I could not live longer in this mortal Life. The Scripture says, no mortal Man can see God and live: and I doubt not but the seeing so much of God, as that true Prospect of Heaven wou'd afford us, wou'd strike us to Death with Raptures of Joys; for I have heard of some that have died with sudden Joy, even for earthly Causes; How much more likely would this be to dispatch us?

Soul. You are certainly in the right unless God would please by a Miraele to qualify us for it, as he vouchsafed to St. Paul.

Body,

Body. But I would fain be resolved of one Doubt, that is, Whether we shall know our Friends in Heaven, and they us;

Soul. I should wonder how that came to be a Doubt with you, but that I have heard several others start the same, as a Question they are inclined to the Negative of: but I would not have you make the least Scruple of it. I am fully assured we shall know all our Friends there as well, and far better than ever we knew them here; and I durst undertake to prove, that we shall not know our selves there, with as good Arguments as any one can bring that we shall not know our Friends there.

Body. I have heard several good People say, they did not believe we shou'd know our Friends there.

Soul. So have I: but could never learn any considerable Reason for that from them; nor can I guess at what can sway them in it, unless they fancy that Death will even distract them, and root out all Impressions of Knowledge and Remembrance of what past in this Life, and wholly destroy all Idea's of things in this VWorld: and if it were so, Conscience, in the first place, would be quite destroy'd too, and extinguished then; if Memory

were defaced ; for Conscience is nothing else but an inward Repository and Knowledge in the Soul, of the good and bad Acts of our Lives, with a Remembrance of them according to the Judgment made of them in our own Souls : but that shall never fail nor end, that Worm (as it is called in the wicked) never dieth, *Mark* 9. 44, 46, 48. And in the next place, if Death has such an Effect on us, we shall not know our selves any more than our Friends, but only be just like Creatures newly created, or a Child new born, that has no Idea's or Images and Representations of past things, but must learn or receive Impressions upon the Imaginations entirely new, and know nothing but what we shall receive by future Learning from Infusion, or Inspiration from God. This would be an odd Theory, that the Soul, which has Reason and Understanding so essential to it self, that the heavy Organs of the Body do but hinder and darken its perfecter Intuition, should grow so much more ignorant by its Separation from the Body, that when united to the same Body again, made more perfect and fitter for its use, it should not know so much as before ? which is as absurd as to aver, that a Candle will not give

give as much Light, when rid of a dark Lanthorn, as it did before. We shall certainly be much perfecter in all Knowledge when we have attained the Perfection of our Nature: Our Memory, and all the Faculties of the Mind will be much better than now: nay, 'tis not to be doubted but many things, which, by the Weakness of our Memory, we have forgotten here, shall then be perfectly remembred, especially what may tend to our Satisfaction in any kind, and consequently add to our Happiness.

Body. I know not what may sway with other People; for as they are of several different Minds and Fancies, so they may have different Motives for their Perswasion of not knowing each other in Heaven; but I will tell you freely what sticks with me, that is, there are some who are, I believe, in Heaven, or others, who may hereafter go to Heaven when they die, that know something of me which no Body else knows, and I would perhaps be somewhat troubled to be remembred or known by them there; who, if they remember me, must remember that too, and Heaven should be rid of all Troubles; therefore I am apt to wish, and consequently to believe that we shall not know one another there.

Soul.

Soul. is that your Reason, I hope then if I can shew you, that they may remember you, and yet shall not remember that which you are afraid of, 'twill leave you room to wish you might know your Friends there, and consequently to believe it, since our Belief is so apt to follow our Withes.

Body. Yes really if you could make that out, I should be heartily glad to know all my Friends there, and would esteem it an Addition to my Happiness.

Soul. The thing you are concerned at, is either a Sin, or no Sin; if it be a Sin, I confess the Remembrance of it may justly give Trouble; but if it be no Sin, there is no Cause for Shame or Trouble.

Body. Perhaps some things that are not Sin I would be loath to have remembered there.

Soul. Your Uneasiness may proceed from some Infirmary, Ignorance, or mistaken Notions of things: all those Follies of the Mind that give Trouble now, shall then be removed: God will remove either them, or the Remembrance of the Occasion, if there can be such Occasion (as I do not believe there can) that not being Sin, can yet bring Trouble to a
found

sound and wise Mind ; all Trouble disturbs Felicity, and we have God's Promise, that there shall be *no more Sorrow nor Pain* in Heaven, *Rev. 21. 4.* For the former things shall be done away. God has not promised to take away our Knowledge so far, that we shall not know each other ; that would be a strange way of removing a little Trouble : but either that particular thing shall be forgotten, or your knowledge and Wisdom shall have so out-grown it as to take no Trouble for it ; and indeed, we should not be ashamed or troubled at any thing but Sin.

Body Suppose it be a Sin, How shall I escape Trouble then ?

Soul. Most certainly you shall : for it shall be utterly forgotten : That's one of the sure Promises of God, and special Privileges of Heaven, that all who come there, shall have their Sins Blotted out, and their Iniquities remembred no more ; their Sins shall be covered, and how can they then be remember'd, when they are hidden from all Sight and Knowledge ? *Blessed is he whose Transgression is forgiven, and whose Sin is covered, Psal. 32. 1.* The Prayer of the Psalmist is, *Blot out my Transgressions, Psal. 51. 1.* And in the 9th Verse

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Verse, *Hide thy Face from my Sins, and blot out all mine Iniquities. I am even he* (says God in *Isaiah*) *that blotteth out all thy Transgressions, and will not remember thy Sins, Isa. 43. 25. Repent and be converted that your Sins may be blotted out,* says St. Peter, *Acts 3. 19.* And St. Paul has it thus, *I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more, Heb. 8. 12.* And the same words again, *Heb. 10. 17.*

Body. But may not that be a little Encouragement to some sort of People to fall the easier into some Sin, by the Hopes of its being concealed from those they would be most concern'd and ashamed should know it, and that would perhaps be the Parties most injured by it? as suppose a Husband or a Wife by Adultery.

Soul. No; that cannot be rightly inferr'd, for tho the abovemention'd Doctrine of Sins being cover'd as to God's Forgiveness of them (meant by his forgetting or blotting out) be true in general, yet as to the Non-publication of them to Men in the other World, it relates only to such Sins of the Righteous as were conceal'd from publick Knowledge in this World.

World. For example, if there be one in Heaven that knew you committed Adultery with another, if you have been so truly penitent as to attain Salvation, that only Party now in Heaven, whose knowledge you fear, shall perhaps forget your Sin utterly as never to remember it. Tho' doubtless I must own this case hardly ever happens in so great a Sin as Adultery; for they must take Shame and Punishment in this World, who have it not in the next; and when any will presume on such Sins, relying on this Hope of Privacy, God usually brings it to light in this VWorld, if he intends to forgive it in the other World, as he did with *David's* Sin; but for any of those private former Sins, of them that are truly penitent, which God is not pleased to bring openly to Light in this World, we need not fear their being discovered in the next; and even those Sins that are more publickly known, or remain upon Record, or have several Witnesses of them, shall never be so remember'd, in such a Sense as to be objected against them that attain Heaven by a constant, future, virtuous Life, *all his Transgressions that he hath committed, they shall not be mentioned unto him, Exek. 18, 22.* Certain it is, nothing shall

shall be so remember'd in Heaven, as to occasion Shame or Trouble in any that come there so far in that (and only in that) all Memories shall be shortned, thro' God's Goodness, according to his Promise. And this indeed may be one of the highest Comforts to a true Penitent, and a mighty Motive to his Reformation, that his Shameful past Life shall be quite hidden and unknown, at least never objected to him, nor thought of to his Reproach; and the Devil's Mouth shall be stopt towards those on the Right Hand at the Day of Judgment, and the *Accuser of the Brethren* shall not be suffer'd to speak against them; *So the Poor hath Hope, and Iniquity stoppeth her Mouth*, Psal. 7. 42. *Who shall lay any thing to the Charge of God's Elect?* Rom. 8. 33.

Body. This is really a great Satisfaction, and more than I believe is ordinarily considered, I confess I am now quite cured of my Averseness to the knowing our Friends in Heaven; but this may not be the Shoe that pinches with all others: and tho' they have no Proofs to bring for their Opinion of not knowing Friends in Heaven, yet I would be willing to know what may be offer'd against them, to prove that we shall know our Friends in Heaven.

Soul.

Soul. That I think may be easily done, if we take some time to consider the matter nearly : and to obviate their little Cavils, first let us see how consonant it is to Scripture.

1. The rich Man in Hell it self knew *Lazarus* and *Abraham* in Heaven. This they'll object is a Parable ; but our Saviour grounded his Doctrine thereon ; and I say he would not ground any on false Fictions ; there is no need of that : The Truth of the Doctrine he intended (that those who will not believe the Scriptures, would not believe one from the dead) might be as much confirmed by telling us only that the rich Man desired one to be sent from the Dead to give VVarning to his living Brethren, as well as to give him some Ease where he was. But Christ tells us, *that he saw Abraham and Lazarus in his Bosom* : whereby 'tis plain, they all knew each other, *Luke 16. 23.* Now, unless this contradicted some other Scripture, or were of some bad Consequence ; 'tis a great Presumption to say it is false : and if it had been impossible, or generally believed impossible, that the deceased should know each other, our Saviour's Parable had been liable to great Exceptions, for imposing impossible things upon them.

Body.

Body. Some may say, this was but to one body that was granted for that occasion, but that the like is not granted to all.

Soul. Who can prove that; our Saviour does not tell us so, that it was only a particular Grant to that one; there's as much Reason it should be allow'd all, as an Addition to the Punishment of the one side, by seeing what Happiness they have lost; and an Addition of Happiness to the other side, by seeing what Misery they have escaped.

2. In the next place, *Moses* and *Elias* were known even to mortal Men in the Mount with our Saviour, which is recorded in three several Evangelists, *Mat.* 17. 3. *Mark* 9. 4. *Luke* 9. 30. *James*, *Peter* and *John* knew them to be those Men, tho' never personally acquainted with them before: and 'tis not to be doubted, but *Moses* and *Elias* knew each other; shall we know Strangers, and not know Friends?

3. *David* comforteth himself concerning his Son that was dead, that tho' he should not come back to his Father, yet he should go to him, *2 Sam.* 12. 23. And how could that be so great a ground of present Comfort, if he should never know him again?

4. In

4. In the same Manner *Rachel* was comforted for her dead Children; that they should be returned again to her, *to their own Border*, Jer. 31. 17. How could she have any Comfort in their being return'd to her, if she should not know them? 'Twere as good they remain'd in any happy Place, as be return'd where she should not know them.

Our Saviour bids us make to our selves *Friends of the Mammon of Unrighteousness*, that when we fail, they may receive us into everlasting Habitations, Luke 16. 9. which he shews to mean, that if we give Alms to poor Christians here, they will be our Friends, and receive us as such into Heaven, and requite us friendly there; to which Throne of Grace we do now also need their Prayers, perhaps more than they do our Alms: but how they shall receive us as Friends in Heaven, if they shall neither know us there, nor we them, cannot be imagined.

6. Our Saviour says, *Mat. 22. 30.* That in the Resurrection we shall be as the Angels of God in Heaven. Ye do err, not knowing the Power of God, says the 29th Verse. And so again, *Mark 12. 24, 25.* And in *Luke 20. 36.* They are equal to the Angels. Now certainly the Angels know one another;
○
and

and if we do not, we shall not be like them, nor *equal* to them. There, it seems, some of the *Sadducees* thought it a good Argument against the Resurrection, that our knowing our several Wives or Husbands there in Heaven, (when several have happen'd to one in this Life) would be such an Inconvenience, or rather Confusion, that they had rather disbelieve the Resurrection it self, than yield to such a Disturbance. Now our Saviour's readiest and clearest Answer would have been, (if that could be true) that they should not know one another, and there had been an end of the matter: but he took a quite other way of answering, by allowing our Knowledge, and confirming it, by saying we should *be like the Angels of God, and equal to them*, and builds it on the Power of God; that tho' a Woman should meet and know her seven Husbands, yet they should neither *marry nor be given in Marriage* there, but live in single Purity and Happiness then, as Angels do.

7. St. Paul comforts us about the parting with our Friends on their Decease, that we should *not sorrow as others that have no hope*, 1 Thes. 4. 13. Others that have no hope of ever seeing their Friends again, may well be very sorrowful
for

for parting with them, so as to lose their Acquaintance for ever, and never knowing them more, is all one as never seeing them more to all Eternity. I confess, I know not how I could escape being overwhelmed with a destructive Heart-breaking Sorrow, if I were thus to part with a very dear Friend for ever and ever. I believe I should curse the Hour I came acquainted with him, and should think it were best to keep a distance from any Intimacy here, if after I am engaged to one as a second self, and highly delighted with his virtuous Conversation, and strict Union of our very Souls, we must suddenly be estranged, lost to each other for ever, and keep our Distance unknown to all Eternity, without Hope of ever meeting again; for I say, still, 'tis all one never to meet, as never to know that we do meet.

1. The same Apostle makes the Hopes of meeting in Heaven his spiritual Children (the *Thessalonians* to whom he then wrote) the greatest Comfort and Joy to himself, 1 *Thes.* 2. 19. *For what is our Hope, or Joy, or Crown of Rejoycing? Are not even ye in the presence of our Lord Jesus Christ at his Coming? How should that be such a Joy to him at Christ's*
O 2 coming,

coming, if he should not know them there, or see them as his Children in Christ. The Epistle to the *Corinthians* tells us, *1 Cor. 13. 12. Now we see through a Glass darkly, but then Face to Face: Now I know in part but then shall I know even as also I am known.* I know not what can be plainer, to shew that the Perfection of our Knowledge shall be greater there than here, and that we have but a dark Knowledge of our Friends, and every thing else here to what clearer Knowledge we shall have there. Now I think one of all these Scriptures should be enough to satisfy any unprejudic'd Person of a Truth so desirable as well as highly reasonable; and if there were nothing for it in Scripture at all, yet so long as there is nothing to be found flatly against it, I could not possibly be of such an unreasonable Opinion, as cuts off at once one of the greatest Branches of the Happiness of humane Nature, which consists in virtuous Friendship. All the Losses in this World are not equal to the Loss of all our Friends; to be forgotten of them all, is a tormenting Thought, 'twas the highest Part of *Job's* Affliction, *Job 19. 13, 14. He hath put my Brethren far from me. and mine Acquaintance are verily estranged from me,*
and

and my familiar Friends have forgotten me. And *David* complains of it, as the completing Stroke of all his Afflictions, *Psal.* 88. and the last Verse, *My Lovers and Friends hast thou put away from me, and hid mine Acquaintance out of my sight.* Is it not an odd frightful Notion of Heaven, that would make such Usage part of the Happiness of it?

Body. Some pretend we shall be so taken up with praising God, that there will be no Time for our taking notice of our Friends.

Soul. What? will there not be time enough in Eternity? 'Tis a strange cloudy Ignorance to think we shall not praise God the more effectually, when we unite with our Friends in it, and joyfully recount his past Providences to us all, and freshly renew our continual Thanks, Blessings, and Praises for every new Remembrance of every Mercy, both to our selves, and to every one of our Friends in particular, as well as to all the World in general.

Body. They'll tell you again, that all in Heaven will be our friends then, and we shall not value Friendships.

Soul. I never expected Ingratitude wou'd be in Heaven, and not to value our old
O 3 Friends,

Friends, is very ungrateful. Consider, if Christianity were thoroughly comply'd with upon Earth in this mortal State, all that are in this World would then be our Friends and Well-Wishers. Yet I would desire to have my own particular Friends for all that, as much as I do now; and so would every one. To be *without natural Affection*, as to Parents, Children, Relations, Friends, &c. is counted a great Crime in Scripture, 2. *Tim.* 3: 3: and why it should be a Virtue in Heaven, I cannot tell; sure I am, that no Sin of Immorality here can ever be turned into a Virtue there.

Body. They'll urge 'tis enough for our Satisfaction to be assured that such particular Friends are in Heaven, without our knowing of them there.

Soul. No: 'tis not enough: Suppose my Parents, Children, Wife, and all dearest Friends were taken away from me, and promoted to kingly Dignity, and I not see them, know them, nor hear from them: but after a long time should be brought where they were, among a great Assembly of Princes, but not suffer'd to know any of them from the rest, tho' I were made a King too; would I not rather have a lower Fortune with the known Company

Company of all my Friends, and prefer the Happiness of their dear Conversation, Society, old friendly Affection, and true Love, before a much higher Seat with the eternal Loss of all this.

Body. Some may possibly doubt whether it may not then be a Trouble to us in Heaven to miss those of our Friends that may be gone the other way to Hell, and therefore think it's better to know neither one nor t'other.

Soul. That can be no Trouble to us, because we shall then esteem none as Friends, but them that are worthy to be our Friends, them that have jointly travelled with us in the same Road of a pious and Godly Life, and been *Followers of those that through Faith and Patience inherit the Promise*, Heb. 6. 12. They that are God's Adversaries, cannot be our Friends, and we shall rather rejoice in the Confusion of the Lord's Enemies.

Body. Some will farther urge, that the particular Love of our Friends may take us too much off the Love of God.

Soul. No: it will rather increase it; for if I love my Friend well, I shall love God the more that gave me such a Friend. *St. John* seems to confine the Love of God chiefly to our Brethren; *He that loveth*

not his Brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4. 20. And in Chap. 2. Ver. 10. *He that loveth his Brother abideth in the Light.* And 1 Joh. 3. 10. *He is not of God that loveth not his Brother: for this is the Message that ye heard from the beginning, that we should love one another.* And this is from Christ's own Mouth, Joh. 13. 34. *A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another:* And the same again, John 15. 12. And his Bosom-Disciple tells us, *This Commandment we have from him, That he who loveth God, love his Brother also,* 1 Joh. 4. 21. This is the very Livery of Christ: *By this shall all Men know that ye are my Disciples, if ye have Love one for another,* Joh. 13. 35. Now, 'tis very unreasonable that this Virtue should not be in Heaven, which is the only Proof of our Love to God upon Earth; Heaven being the original Place of all Virtues, it cannot be destitute of this; that Love which is but begun here, shall be compleat and perfected there: How can it be said, we shall love them that we shall never see? And how can we be said to see them we loved, when we

we shall never know them to be those we loved ?

In short, as this Belief of not knowing our Friends in the other World, is without any just Foundation or Ground, so it is an Opinion worse than Heathenish. The very Heathens, who have not so much Reason to expect it as we have, because of their Ignorance of the Resurrection of the same Body, which Christianity assures us of, generally believe their Souls shall know their Friends Souls in another World; and upon that Thought many of the poor *Indians* murder themselves that they may go to their Friends that are dead before them; which, tho' an ill Action, proves their Opinion in this point, and how great a value Nature it self teaches for Friends and Acquaintance. I am sure there is no good-natured Man but the first thing he would desire, after his own Happiness, would be to see his Friends happy too, and they that have deserv'd well of their deceased Friends, will, doubtless, desire to be known by such Friends in that only place where such Virtue can expect its due Acknowledgment for Kindness done to their Children perhaps, or nearest Relations, for their only sakes who were dead before, and
could

Could not thank us here, but will assuredly express their kindness for it hereafter. This Desire is natural to us, both to have our Friends know and own that we have continued true to them, and also to see those Friends as happy as we could wish them along with our selves to all Eternity: Now Heaven is a place where nothing can be wanting that a rational virtuous Soul can wish or desire; and perhaps that's one Reason of granting the Resurrection of the Body; because the Soul would long for, and earnestly desire the Enjoyment of its old Friend and Companion, to be Partaker with it of a more glorified immortal State in perfect Happiness; and consequently, God will give us the knowing and enjoying of our Friends there: all the virtuous Desires of our Heart shall be satisfied, *Delight thy self in the Lord, and he shall give thee the Desires of thine Heart,* Psal. 37. 4.

Body. VVell, I am now clearly convinc'd of the Truth of all you have said, and have received infinite Satisfaction in this whole Discourse, and am fully perswaded, by what you have plainly shewn of the Evil and Fashionablenets of those Sins you have exposed, that the true Practice and Faith of Christianity, to which I was baptized,

tized, is most contrary to the common Practice of those that generally call themselves Christians.

Soul. They profess that they know God, but in Works they deny him, Tit. 1. 16. Why call ye me Lord, Lord, says Christ and do not the things which I say? Luke 6. 46. All they have to say for themselves is, that they are Christians, and they hope Christ will forgive them. Whereas, alas! the mischievous Affronts of those of a Man's own Family, are far more intolerable and unpardonable than that of Strangers and Enemies. *If I had not come,* (says Christ) *John 15. 22. they had no Sin;* that is, none comparatively; *but now they have no Cloak for their Sin.* Christianity shall be so far from protecting those that disgrace that Holy Name by ungodly Lives, that it shall be the only Aggravation of their Guilt, and will make it more tolerable for Sodom and Gomorrah at the Day of Judgment. You see what it is to be a Christian, be one then sincerely and in good earnest, *Be not deceived, God is not mocked: for what a Man soweth, that shall he reap; for he that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap everlasting Life, Gal. 6. 7, 8.*
Think

Think upon those that have perished in their Sins; consider the Judgments our Nations have lately been involved in, and the Mercies that have yet respited our Excision, and remember the positive Threats, that *except ye repent ye shall all likewise perish*, Luke 13. 5. *Save yourselves from this untoward Generation*, Acts 2. 40. Lay hold on those *exceeding great and precious Promises*, whereby we shall be *Partakers of the Divine Nature*, by escaping the *Corruption that is in the World through Lusts*, 2 Pet. ch. 1. ver. 4. *Repent and turn unto God, and do Works meet for Repentance. Repent and be converted, that your Sins may be blotted out, when the times of Refreshing shall come from the Presence of the Lord*, Acts 3. 19. To which end, let us both pray fervently to the God and Father of our Lord Jesus Christ, to *create in us a clean Heart, and renew a right Spirit within us*.

Body. With all my Heart, I have a strong Inclination now to Devotion, and do hope in God that it will continue with me; for I am fully resolved from henceforth to bid adieu to the wicked ways of this VWorld for ever. I have one seasonable little Prayer at my Tongues end, which I learn'd at Church, and do hope
you'll

the Soul and the Body. 205

you'll join with me in it, and afterward I will gladly join with you in another of your offering to God for us both. Mine is this :

O *Almighty Lord and Everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that through thy most mighty Protection both here and ever, we may be preserved in Body and Soul through our Lord and Saviour Jesus Christ.*

Soul. Amen. I heartily thank you for that good, devout, pertinent, and pithy Prayer of our Church. And now I expect, as you promised, you will join with me, and hope you'll never again give me any Difficulty in following the Ways of God : but that we shall so agreeably join in all Goodness here, that we may be join'd together again with Comfort, at the Resurrection, to that Glory which shall be revealed in us, through him that hath redeem'd us from Death.

O *Most blessed Lord God, and Father of Mercies, give us, we beseech thee, a due Sense both of thy terrible Judgments*
and

and Heavenly Blessings in Christ. Deliver us, O Lord, from the Ways of the Wicked: Bless us, by turning us from our Iniquities: Give us thy Grace, to escape the Corruption that is in the World through Lusts. Pardon, most gracious God all our past Sins, thro' thy Mercy revealed in that Lamb of God which takes away the Sins of the World: Yet deliver us from Hypocrisie, O Lord, and let us never expect that Pardon, but on our true Reformation for the future, according to thy conditional promises in the Gospel; and that for the sake of thy dear Son Jesus Christ the righteous, who is the Propitiation for our Sins. Teach us to be righteous, even as he is righteous. O turn away our Eyes, least they behold Vanity, and quicken thou us in thy Law. Encline our Hearts unto thy Testimonies, and not unto Covetousness. O thou everlasting Saviour of Mankind, draw us home to thy self with the Cords of divine Love. Inflame our Hearts with the Love of thy pure and undefiled Religion. Kindle in our Souls a true Zeal and Devotion. O knit our Hearts unto thee, that we may fear thy Name: cleanse our Hands, and purifie our Hearts from being double minded. O heavenly God, take not away thy holy Spirit from us: but let thy blessed Word dwell in us, and teach

teach us to deny Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this present World. O merciful Lord, fix it deep in our Hearts, how that the end of our Saviour's giving himself for us, was to redeem us from all Iniquity, and to purifie us to himself a peculiar People zealous of good Works. Keep us therefore, O Lord our God, from the horrible Guilt of robbing thee of the Purchase of thy Son's Blood: from Blood-guiltiness deliver us, O Lord and make us truly sensible, O blessed God, what manner of Persons we ought to be in all holy Conversation and Godliness, looking for, and hastening to the coming of the Day of God, that when Christ, who is our Life, shall appear, we may also appear with him in Glory. Grant this, O gracious God, for his only sake that died for us and rose again, even Jesus Christ thy only Son our Lord. To whom with thee, And the Holy Ghost, be all Honour, Glory, Blessing and Praise, for ever and ever. Amen.

A

A

Morning and Evening

HYMN:

By Bishop KENN.

A Morning Hymn.

A Wake my Soul, and with the Sun
 Thy daily Stage of Duty run :
 Shake off dull Sloth, and joyful rise,
 To pay thy Morning Sacrifice.

II.

Awake my Soul, on God reflect,
 Whose Eyes all day thy Ways inspect ;
 Lord, I my Vows to the renew,
 Scatter my Sins as Morning Dew.

III.

Awake my Soul, live this day o'er
 As if thou wast to live no more ;
 Lord, guard me lest I should transgress :
 Lord, all my Motions guide and bless.

IV.

IV.

Awake my Soul, as Noontide clear
Let thy Integrity appear :
Return all Heavens Benignant Rays
In ardent Love and sprightly Praise.

V.

Awake my Strings, awake my Heart,
And with the Angels bear a part,
Who all Night long unwearied sing
Glory to the Eternal KING.

VI.

Awake, awake ye Heavenly Choir
May your Devotion me inspire ;
That I, like you, my Age may spend,
Like you, may on my God attend.

VII.

May I, like you, in God delight,
Have all day long my God in sight :
Perform, like you, my Makers Will ;
O may I never more do ill.

VIII.

Had I your Wings, to Heaven I'd fly ;
But God shall that defect supply,
And my Soul, wing'd with warm desire,
Shall all day long to Heaven aspire.

IX.

Glory to thee, who safe hast kept,
And hast refresh't me while I slept.
Lord grant, when I from Death shall wake
I may of endless Light partake.

X

I would not wake, nor rise again,
Ev'n Heaven it self I would disdain,
Wert thou not there to be enjoy'd,
And I in Hymns to be employ'd,

XI.

Heaven is, dear Lord, where e'er thou art;
O never then from me depart;
For to my Soul 'tis Hell to be,
But for one moment, without thee.

XII

Glory be then to thee this day
In all I think, or do, or say.
For to my Soul, tis Hell to be
But for one moment without thee.

An Evening Hymn.

ALL Praise to thee, my God, this Night;
For all the blessings of the Light,
Keep me, O keep me, KING of Kings,
Under thine own Almighty Wings.

II.

Forgive me, Lord, for thy dear Son,
The Ills which I this Day have done:
That with the World, my self, and thee
I, e're I sleep, at peace may be.

III.

Teach me to live that I may dread
The Grave as little as my Bed:
Teach me to die, that so I may
Triumphing rise at the last Day.

IV.

O may my Soul in thee repose,
And with sweet Sleep mine Eyelids close:
Sleep that may me more vigorous make,
To praise my God when I awake,

V.

When in the Night I sleepless lye,
My Soul with Heavenly thoughts supply;

Let not ill Dreams disturb my rest,
Nor Powers of Darkness me molest.

VI.

Dull Sleep me so of Sense deprives
I am but half my Days alive :
My dearest Lord, how am I griev'd
To be so long of thee bereav'd.

VII.

But tho Sleep o'er my Weakness reigns,
Let it not hold me long in Chains :
But now and then let loose my Heart,
Till it an *Hallelujah* dart.

VIII.

The faster Sleep the Sense does bind,
The more unfetter'd is the Mind.
O may my Soul, from Matter free,
Thy unveil'd Goodness waking see.

IX.

O when shall I, in endless Day,
For ever chase dark Sleep away,
And endless Praise, with th' Heav'nly Choir
Incessant Sing and never tire ?

X.

You my blest Guardians, whilst I sleep,
Close to my Bed your Vigils keep :

And

And in my stead, all the Night long
Sing to my God a grateful Song.

XI.

Praise God, from whom all Blessings flow:
Praise him all Creatures here below:
Praise him above th' Angelick Host:
Praise Father, Son and Holy Ghost.

XII.

Lead me, O Providence Divine,
Where ever thou dost me design;
So shall I, with delight and ease,
Pass through Life's Wilderness.

XIII.

Lead me, O God, so shall I follow thee;
Yea tho my stubborn Will reluctant be,
Whether I will or no I'll follow thee:
Whether I will or no I'll follow thee.

F I N I S.

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